

**THE TRVE
COPIES OF THE LET-
ters betwene the reuerend fa-
ther in God Iohn Bisshop of Sa-
rum and D. Cole, vpon occasion
of a Sermon that the said Bishop
preached before the Quenes
Maiestic, and hyr most
honorable Couſayle.**

1560.

*¶ Set forthe and allowed, ac-
cording to the order apointed
in the Quenes Maiesties
B. P. Jewel. Inunctions.*

**¶ Cū gratia & priuilegio Regis
Maiestatis ad septemniū.**



АУГУСТ

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THE COPIE OF
a letter sente from D. Cole to
the Bishop of Sarum, vpon occa-
sion of a Sermon that the saide
Bishop had preached in the
Courte before the

Quenes Ma-


Trust I shall not neede
manie wordes to make
my entree with you. You
haue made so large and
gentill an offer, that my
request beynge employed
within the compasse of the same, shall
haue an answeare I hope to my cōferte.

Where in these Articles you seeme
very resolute, & as it is thought so well
armed, that you haue wherwith to per-
suade any reasonable man to be in them
of your opinio: may it therfore like you
to sende me the chiese places, in these
matters not written (for that were to
muche paines for you) but noted, or,
as they terme it, coted whiche & where

A. ii. they

D. Coles Letter to

they be. And I promise you by þ faith
I beare to God, I shal yelde so farre as
you shall giue me cause.

I wold wishe it might please you to
wrte herein againe, for talke will not
so well further, that you shold herein
entende. If happely it shall like you to
wrte any more then the places, which
ye accompte will throughly proue your
opinion, I pray you do it rather, *diale-*
cice, the otherwise. For the weight of
these matters, more requireth learning
then wordes.

If the places that you haue in these
Articles, be but such as are already an-
sweared by learned men on our side, or
but such as *Caluyn*, *Bucer*, or other of
the protestauntes haue laide for them
selfe, then I trust you will laye more
weight or reason to them. For such as
they be, in them, I haue alredy sene. I
repute them percase somwhat able to
do with yonge folke, or the simple and
unlearned people, other, I wene, weigh
them no better then they be worthy.

Pet one thing more I long much to
be answeread in, wh^r ye rather offer
bothe

the Bishop of Sarum.

bothe in your Sermon yesterdag in the
Courte, & at all other times at Powles
Crosse, to dispute in these iii. pointes,
then in the chiese matters that lie in
question betwixte the Church of Rome
and the Protestautes. It semith to me
farre the nearer way to compasse that
you would so faine winne , if ye began
not with suche matters which we deny
not, but a generall Couzell might take
order that they shoulde be practised as
ye woulde haue it . Maray the Article of
the presence of Christes Body & bludde
in the Sacramet, the article of our Ju-
stification , the balew of a Christian
mans good workes, whether the Masse
vsed in the churche of Rome be tolera-
ble yea or no, yea whether that y masse
be not a verye sacrifice acceptable to
God in dede , and good bothe for the
quicke and the dead, whether any Scri-
pture forbiddeth a manne to desire the
blessed Apostelles and Martyrs in hea-
ven to pray for vs, whether it be lefull
to honour them , and whether it be le-
full for vs, and good for them, to praye
for all christian Soules : I wene if ye

A. iii.

had

D. Coles Letter to

had the vpper hande but in one of these
questions, the wold might wel thinke
we were smally to be trusted in all the
rest. For we make a platte and playne
answere to the, without if, or and. So
do we not, whether the seruice ought
to be in Englishe or not. Or whether
the people ought to receaue in bothe
kyndes or no. Or whether any priuate
Mass ought to be saide in the Churche
or no.

I haue leoparded to wade this farre
with you, for no worse purpose then I
haue vfered at the beginning. For of
trouth, if you shew me good cause why,
I shal yelde as I haue promised.

My aduenture in this case shalbe so
taken I trust, as no aduantage be sought
against me, as for breache of any parte
of my dewtie one way or other. Where-
fore I pray you construe my doynges
by the meaning I had in them.

I haue here set in writing the que-
stions that you haue so gentelly offered
to be resonable, in suche sorte in effecte
as they were reported fro your mouth
to me.

i. Whe,

the Bishop of Sarum.

1. Whether there remaine any substance of Bread and Wine after the consecration done as the Churche appoинteth.
2. Whether it be tolerable that þ people should receaue vnder one kinde or no.
3. Whether it be any offence before God that the common Seruice shoulde be saide in a tonge that the people vnderstandeth not.
4. Whether it be any offence before God a Priest to saye Masse, onles one or other receaue with him.

18. Martij.

Henricus Cole.

A.iiiij.

The

The answere of the
The Bishop of Salisburies
answere vnto the letter
aforesitten.

 Perceiue by your let-
ters that ye were not
present your selfe at my
Sermon in the Court,
but only heide of it by the reporte
of others. And where you desire
to be answered in certain pointes
touchinge the same, consideringe
both my calling and also the place
where I speake, I stāde in doubte
whether I may safely withoute
further licence geue a rekening of
my doctrine, being vttered before
the Prince, the Councell, and the
whole state of the Realme, speci-
ally to a subiecte, and sutch a sub-
iecte as misliketh all Sermons,
and yet will not vouchesaue to
heare

Bishop of Sarum.

heare one. Notwithstanding so-
asmuch as I am persuaded that
you charitably desire to be resol-
ued, I can also charitably be con-
tented, as a frende with a frende,
or a scholar with a scholar, to con-
ferre with you herein, reseruinge
alway my former protestation.

Touchinge the quotations of
the special pointes and groundes
that I stand vpon, if you had herde
the maner of my doctrine your
selfe, I beleue you would not haue
required them. For your reporter
hath altered the whole forme of
my speaking.

For I stooode only vpon the ne-
gative, which as you saide, when
time was, in the disputation, that
should haue ben at Westminister,
is not possible to be proued.

My offer was this, that if any
one

The answere of the

one of all those thinges that I the
rehearsed, could be proued of your
side by any sufficient authoritie o-
ther of the Scriptures, or of the
olde Doctours, or of the auncient
Councels, or by any one allowed
example of the primitiue churche,
that then I woulde be content to
yelde vnto you.

I say you haue none of al those
helpes, nor Scriptures, nor Cou-
tels, nor doctours, nor any other
antiquitie, & this is the negatiue.
Nowe it standeth you vpon to
proue but one affirmative to the
contrarie, and so to require my
promise.

The articles that I saide could
not be proued of your parte were
these.

That it can not appeare by any
authoritie other of the olde Doc-
tors,

Bishop of Sarum.

tours, or of the auncient Coucels
that there was any priuate masse
in the whole Churche of Christ, at
that tyme.

Or that there was then anye
Communion mynistered in the
churche to the people vnder one
kinde only.

Or that the commen prayers
were then pronounced in a straige
tōge, that the people vnderstode
not.

Or that the Bishoppe of Rome
was then called Vniuersalis Epis-
copus, or Caput Vniuersalis Eccles-
iae, an vniuersall Bishoppe of the
whole wold, or els the head of the
vniuersall Churche.

Or that the people was then
taught to beleue that in the Sa-
crament after the cosecration the
substaunce of Bread and wine de-
parteth

The answere of the
parteth away, and that there re-
mayneth nothing els but only the
accidentes of Bread and wine.

Or that then it was thoughte
lawfull to saye, x. xx. or xxx. masses
in one churche in one daye.

Or that the people was thē for-
bidden to praye, or to reade the
scriptures in theyr mother tonge.

And other mo Articles a great
number I reckened vp then at
Poules Crosse, which it were lōg
now to rehearse.

And if any one of all these ar-
ticles can bee sufficiently proued
by such authoritie as I haue said,
and as ye haue borne the people
in hande ye can proue them by: I
am well content to stande to my
promise.

If you saye these are but small
matters in comparison of others,
yet

Bishop of Sarum.

yet as small as ye wolde haue the
seeine now, sum men haue felte no
small smarte for them.

And where you merueile why
I began not rather with the real
presence, with Justification, with
the valem of good workes, with
the sacrifice of the Mass, with
praying vnto sanctes: with pray-
ing for the dead: although in
deede it maye seeine very mutche,
for me to be appointed by others
what order I shoulde take in my
preaching, yet to answeare the
truth, why I passed by these ma-
ters at the first, and rather began
with other, the cause was, not for
that I doubted in any of the pre-
misses, but only for that I knewe
the matters þ you moue question
of, might at least haue sum colour
or shadow of the Doctours. But I
thought

The answere of the

thought it best to make my entree
with such thinges; as wherin I
was well assuered ye shoulde be
able to finde not so mutche as any
colour at all. And if ye will firste
graunt this to be trewe, as I be-
lieue you will, notwithstandinge
the people haue ben long told the
contrary; afterwarde I am well
content to trauell with you farther
in the rest. 239 further I merueile mutche
ye wryte, that touching a priuate
masse, or the receiuing vnder one
kynde, or the commen prayers to
be had in an unknownen tongue
or otherwise; ye are not resolued
to answere precisely without, if,
or and. For where ye saye ye are
content to be ordered herein by a
generall Councell, first I woulde
knowe what general Councell of
any

Bishop of Sarum.

any antiquitie euer decreed anye
of those matters against vs, onles
perhappes ye will saye the Coun-
tel of Constance, that of late yeres
pronounced openly against Christ
him selfe, and all the primitive
churche, that it shoulde be a schis-
matical disorder, if y^e people shoulde
communicate vnder both kindes.
And hauing no aūcient Councel,
that euer was to alledge, in these
matters, I marueile howe ye can
iustly saye, ye are altogether orde-
red by Cōūcelles. And yet farther
woulde I learne, what warrant
any general Councell can haue to
decree any thinge contrary to god-
des worde.

Where ye say, ye haue sene mai-
ster Galunes, and maister Bucers
reasons, & haue founde them very
weake, and not able to moue any
others

The answere of the

others then yonge folke, and bry-
learned people, me thinketh that
answeare is so commen and so ge-
neral, that it may serue our tourne
as well as yours. For we haue
reade Coclæus, Eckius, Pighius,
Bunderius, and sutch others, and
haue founde such reasongs and an-
swares in them, as I beleue you
yout selfe are not mutche moued
withall.

Nowhere you saye that maister
Caluines, and maister Bucers rea-
sons haue benne answared, I
graunt in deede they haue benne
answared, but not so mutche by
learninge, as by other meanes, as
you knowe. But your reasons
haue ben answered by reason suf-
ficiently, as now, God be thāked,
the whole worlde knoweth.

But to conclude, as I began I
answeare

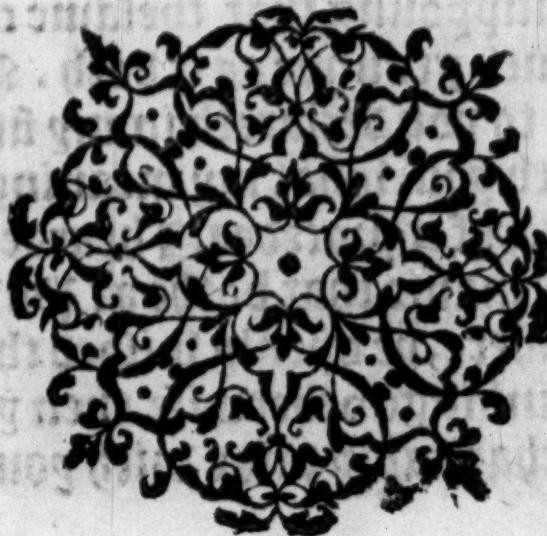
Bishop of Sarum.

answeare that in these articles I
holde only the negatiue, and ther-
fore I loke howe you wil be able
to affirme the contrarie, and that,
as I said afore, by sufficient au-
thoritie. Which if ye do not,
you shal cause me the more
to be resolued, & others,
to stande the more in
doubt of the rest
of your lea-
ning.

20. Martij.

B.I.

Io. Sarum.



D. Coles.ij. Letter to the
D. Coles seconde Letter
to the Bishop of Sarum.

Ishall for this time passe
ouer all other partes of
your answeare, and re-
newe my former suite
vnto you, in most hartie
and huble wise desiring
you to giue eare vnto me in thesame.

Remember for goddes sake howe I
began with you, not for other entent
then to be instructed, why I shoulde be
acompited obssinate for standing in co-
trary opinion with you. Now when I
weighe your answeare sent me lately in
writinge, I thinke you do mistake my
doyng, supposing that thesame cometh
not of such grounde as it doth. My let-
ter sent to you declareth in my first en-
tree with you, what my meaning was,
and wherof it proceded. I hearde by re-
pozte of manie that bothe at Powels &
other where, ye openly wished that one
man thinkinge otherwise then you do,
would charitably talke with you, who
you

Bishop of Sarum.

you would with like charitie answeare
and endeuour to satisfie. And although
you had not so protested , yet is it the
parte of a comon and publike preacher
to perfourme no lesse when occasion is
geuen . With whiche cause I was mo-
ued to write as I did , entendinge if I
micht to learne of you that I knewe
not , and that coulde by learning per-
swade a man not wholly unlearned to
yelde therunto , according to the worder
of my writing and protestation .

But I finde not this meaning in
your writing sente vnto me , wherin
you shewe your selfe disposed onlye to
defende your teaching as confessed and
taken for truw , and not to giue any ac-
compte thereof , or to satisfie any that
doubteth . And there you bid me alleage
to the contrarie and disproue your say-
ing , whiche neither reason , nor lawe ,
can driue me to . Reason , because the
doctrine being yet doubtfull and stan-
ding vpon proufe , the teacher shoulde
firste approue it vnto sutch as doubteth .
Whiche the custome of learning in all
uniuersities proueth true . Where the

B. it. oppos.

D. Coles. ij. Letter to the

opponent, when matter is denied, as your doctrine is by vs, alleageth for that parte whiche he would haue seeme trew. And you take on you to disprove that doctrine, whiche longe time hath beune received. Euermore when any man professed a reformatio of doctrine, as you do, the reformer hath euer alleaged causes why they so did, & so take in hande to prove that they taught, agaist suche as did and woulde thinke otherwise.

But bicause you are a Bisshop and speake in sutche an audience, ye doubt whether you ought to shewe cause of that you teache or no, and therefore ye speake by protestation. Whereat I doo mutche merueile for the person or the place maketh no difference who should prove or disprove. The greater personage you beare, the lesse cause haue ye to be put to answeare. You haue not yet I wene al forgot the trade in Dresforde whiche you and I were broughte up in. In scholes of philosophie a maister of arte is the highest degree, where the maister is rather put to oppose, the

to

Bishop of Sarum.

to answeare. And likewise in diuinitie in ordinarie disputatio the doctour opposeth, the meaner man answeareth. And what reason shoulde leade you to thinke that a Bishop shoulde not rather shew cause of that he teatcheth, then any other. Saincte Paule requireth in a Bishop that he be διδαστικός, a man before all other meete and able to teache. And it is a reule in Bishops that they be readie to giue an accompte of their beleue. And manye reasons are there why it shoulde be so.

You can not say I am an heretique, or obstinate, and therby put me of. For I offer to yelde in all that ye proue to me. I stand in place and case to learne, and you a man appointed to teache. I come for no other purpose but to learn more then I knowe. I come to you for councel in those pointes ye seeme very resolute in, I meane you no harme nor guile. Cast me not of for Goddes loue, as men do beggers, when they minde to doo them no good.

If ye haue Scriptures, Councels &c. with you, I desire to knowe them. If
W. iii. ye

D.Coles.ij.Letter to the

ye haue none, lette me and my felowes alone in your hermons. We trouble you not, nor giue you cause to deale so vnmercifull with vs, as some of your side dothe, as toughe we were the most vnreasonable men in the world.

By lawe vpon good groundes no manne shold be put to reason where matters are once agreed on. I and my felowes are in bandes to auoide sutch kindes of reasoning as ye would put me to. Wherin wise men se, when ye openly prouoke vs to disprove that ye teach, ye fare as if you shold saie to one that is bounde hande and foote, come strike me and thou darest. We are as I saide in place of learners, and ye in place to teache. We are defendantes, and ye the plaintifes. We contine w in the faith we professed sith our Baptisme, ye pretende a chaunge in the same. We haue with vs an Apostolical church, ye haue none yet approued. We make no innovation, for *In rebus nouis constitueris* sayeth the law, *Euidens debet esse utilitas*: and all newe attemptes are to be suspected.

ye

Bishop of Sarum.

Ye seeme to mislike in manner all that hitherto hath ben received. But ye saie ye bring vs againe to the Primitive Church. It is a fowle fal in reasoning, to bring that for proufe, which lieth yet in question or plainly denied. We are in possession, ye come to put vs from it. Ye meane to draue vs to you, we desire to knowe cause why. What reason leadeth you to put a negative in question therby to greue your aduersarie (yet haue you none of me, for I seke on you to be taught) Where in Lawe a person assaulted can be put to no more but to defende. Where a negative im- plyeth in it an yea or affirmation, there the plaintiff is put to his proufe. But I protest once againe, I come not to dispute, but to learne.

You will happely say that both our side and yours hath already saide euery so mutche in the matters that be in question betwixte vs, that as ye can say no more for your parte then hath ben saide already, no more can we neyther, and therefore as good never a whit as never the better. If the reasons that

D.Coles.ij.Letter to the

Caluine, Bucer, and other protestantes
dothe make, can not moue you, what
auaileth any more talke. If the case be
sutche in dede, that nether parte can go
further, but al is saide that maketh so
either parte, then either let both partes
let other alone, vntill suche a generall
Councell be assembled as ye will agree
to stande by, which wil not be I trowe
whiles I liue, nor seuen yeares after
so oughte I se yet. And yet I se other
folke thinke that not reasonable, be-
cause the chiefe pointes we striue on
are alredy determined.

And here it boteth not to saye as ye
do of the Councell of Constance slau-
derously, till ye had proued that ye saye.
I am somwhat bould with you in this
terme, but pardon me I pray you, this
case requireth the same. It boteth not I
say, to saye the Churche hathe walked
in blindnesse, so as ye make none ac-
compte of suche determination. Remem-
ber ye haue not yet proued the errour
of one generall Councell.

If it be as you saye all is saide that
can be, then you and I now shoulde do
well

Bishop of Sarum.

Well to weighe the reasons of bothe
sides. Here if ye saye what weightes or
balaunce will ye weigh them by, let vs
hardely do herein, as men do when the
question is which of two pieces of gold
or two pieces of cloth is best, then they
take a fine pece of Golde or Clothe and
that þ goeth nerest the best, that ought
to be so taken for best. Let you and me
weighe your mennes reasons and ours
by the fathers weightes and balance,
& see who reasoneth most like Saincte
Augustine, S. Basill, Sainct Cyprian,
Tertullian, Irenaeus, and Dionisius,
the Councelles, & such other weightes
fit for that purpose.

Thus we see there is yet good cause
ynough, why men may soberly learne
one of an other. And if it misfortune þ,
for lacke of insight, we can not agree
whiche balance weigheth heaviest, let
vs boroughe eyes of our neighbours.
And if ye beginne handsomly with me,
I mistrust not but men shall at length
get more libertie for so good a purpose,
when good meaning is well knownen.

By this ye see I meane no guile, nor
attempte

D.Coles.ij.Letter to the

attempt no newe practise. If ye refuse
me at this request, forsee what maye be
thought. You are not all without ene-
mies pardie. Hym will percase constrew
ye refuse *Conscientia imbecillitatis, &c.*

Well, if ye sende word ye are at a
pointe, & wil goo no further, then I pray
you that of al this encouter there grow
no farther breache of amitie, or harme
other wayes. I meane and deale plain-
ly, and trust vpon your open promisse
to goo harmeles againe from you as I
began. Here repeating again my former
protestation, that I am not nor wil be
againste any Article that learninge or
reason can shew I ought to beleue, be-
yng ready without malice to heare and
take what may be alleaged to drue me
to that ye teache, and desirynge you here
withal to constrew my saynges by the
intent I had in them, and also to ten-
der my suite: I shal here make an ende,
and trouble you no further, onles I see
more comforde at your hande.

I had once made readie to be sente
you an other answeare, whiche vpon
better advise I thought good to staye.

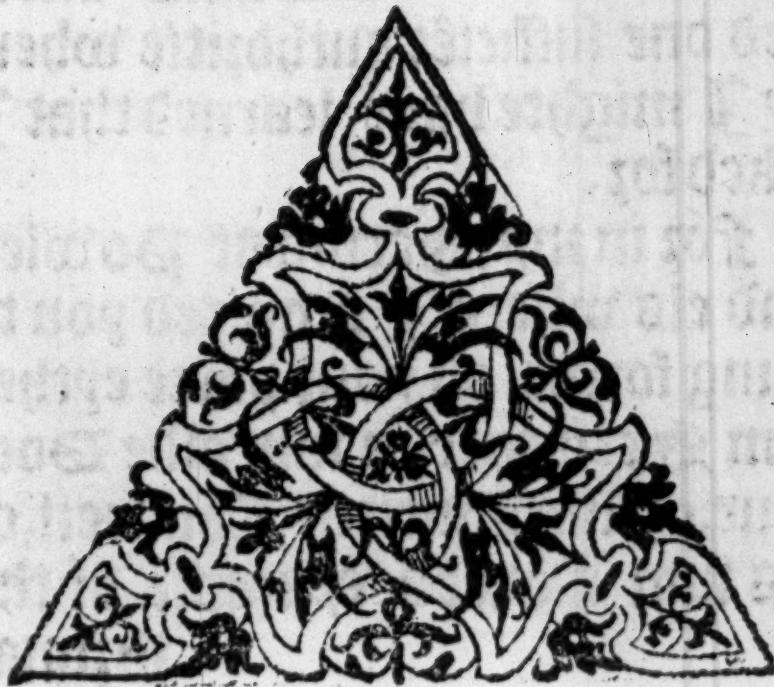
Bishop of Sarum.

I meante in bothe one thinge, but my
first was somdeale solver, and woulde
haue benne as bitter as a medicine, or
in time of Lent, penaunce. I stiue
with nature the lesse to offend
you, and so I trust you see
cause to forgiue me, if in
any parte of my wri-
ting I seeme ouer
eager.

•••

24. Martij.

Henricus Cole.



The ij. answere of the
The answere of fo. Bis-
hop of Sarum vnto D.
Coles seconde Letter.

A



¶ your se-
cōde letters
I finde ma-
ny wordes
to little pur-
pose. It had
bene better
for you to
haue allea-

B ged one sufficiēt authoritie wher-
by I mighte haue learnt that I
lokēd for.

For in my Sermon at Powles
and els where I required you to
bring forthe on your parte eyther
sum Scripture, or sum olde Doc-
tour, or sum auncient Councell, or
els sum alowed example of the
Prima-

Bishop of Sarum.

Primitiue Church. For these are
good groundes to builde vpon.
And I woulde haue merueiled
that you brought nothing all this
while, sauing that I kne w^e ye had
nothing to bring.

But nowe for asmutche as you
seke shifles, and will not cum to
answere, I cou^t him vnwise that
knoweth not your meaning. D

Ye aske why ye shoule be cal-
led obstinate. Doubtles I haue a
better opinion of you, and trust ye
be not so. But if a man withstand
an open trueth, hauing nothing
wherwith to defende him selfe, I
remit him to your owne iudge-
ment, whether he maye be called
obstinate or no? E

You put me in remembraunce F
of mine office, that for asmutch as
I am a Bishoppe, I shoulde be

didactic^es,

The ij. anſwerē of the
ſidaxtixōs, that is ready to yelde ac-
cōpte of ſutch thinges as I teach:
I thanke God, ſo I doo and haue
done hitherto to my power, bothe
privately and openly.

G But if this be my dewtie, & re-
quired at my handes, what priue-
ledge haue you, that you only may
not allowe one poore ſentence to
the cōfirmation of your learning.

H You wold haue men thinke I
ſlie anſwering bycause I am a
Bishop. This in logique is called
Paralogismus, A nō cauſa, vt cauſa.

I I alleaged the place & audience
where I ſpake, & not only mine
office, for that I thought it might
appeare ſum want of Discretiō to
call y doctrine into queſtiō, which
I knew was grounded vpon god-
des worde, and authorized and ſet
forth by the Quenes Maieſtie, &
by

Bishop of Sarum.

by the assēt of the whole Realme.

But as touching my calling, I
am not onlye readie to answeare
any man in any thing that I pro-
fesse, but also vpon sufficient alle-
gation, as I haue promised, very
well content to yelde vnto you.

But I beseeche you, what reason
of your faith in these maters gaue
you sumtime when ye were in
place? Scriptures, doctours, cou-
celles, ye had none, as it now ap-
peareth by your silence.

Therefore the grouēd of your per-
suasion must then needes be, Nos
habemus legē, secundū legem. &c.

You knowe what foloweth, for
as truely as god is god, if ye wold
haue vouchsaued to folow either þ
scriptures, or þ aunciet doctours,
& Councells, ye wolde never haue
restored againe the Supremacie
of

K

L

M

N

The ij. answere of the
of Rome after it was once abolis-
hed , or the priuate Mass , or the
Communion vnder one kinde , &c.

It greueth you that I shoulde
rest vpon the negatiue , and so put
you to your proues . Wherin not-
withstanding ye alleage against
me the custome of the Schooles ,
O yet , ye know Christ vsed the same
kinde of reasoning in his schoole .
As whē he said to the Pharisees ,
Hoc Abraham nō fecit , this thing
Abraham neuer did . And agayne
when he answeared them in the
case of matrimonie , A principio
non fuit sic , it was not so from the
beginning : he stode only vpon the
negatiue . Wherin if the Pharisees
had ben able to proue but one
affirmatiue , eyther that Abraham
had donne so : or that the lawe of
Diuorse had benne so from the be-
ginnung ,

Bishop of Sarum.

ginninge, Christ w̄ his negatiue
micht sone ha benne confounded.

Euen so when the Bisshoppe of
Constantinople had taken vp̄ him
to be called þ vniuersall bisshop of
the whole Church, which title af-
terwarde þ Bishop of Rome begā
to usurpe to him self, & for þ main-
tenāce of the same hath oftētimes
disquieted and shaken the whole
worlde, but when the Bisshop of
Constantinople first began to use
this stile, Gregorie beyng then the
Bishop of Rome confounded him
only with the negatiue: Nemo,
saide he, Decessorum meorum hoc
profano vocabulo vti voluit, none
of my predecessours woulde euer
use this vncchristianlike & lewde
name. Libr. 4. Epist. 80. And a-
gaine. Epist. 92. Sancti ante legem.
Sancti in lege. Sancti sub gratia,
C.i. omnes

P.

*The ij.answere of the
omnes perficientes Corpus Domini
in membris sunt constituti . At
nemo se vniuersalem dici voluit.
The holie men before the Lawe,
the holie men vnder the lawe, the
holiemen vnder the grace of the
Gospell altogether makinge vp
one bodie of the Lord, are placed
amongest his members: but none
of them wolde euer suffer him self
to be called vniuersall.*

*I haue chosen especially these
exāples, because thei seeme to serue
me to double purpose. Thus Gre-
gorie reasoned the as we do now,
only vpon y negatiue. And if then
the bishop of Constantinople had
ben able to prouife but one affir-
matiue, that any Bishop of Rome
afore time had vsed y stile or that
euer any mā, other before the lawe
or vnder the lawe , or vnder the
Gospell*

Bishop of Sarum.

Gospell, had suffred him self to be called vniuersall Bishop, then had Gregorie ben confounded.

But as touching the custome of the Scholes, I trust ye haue not yet forgotte, that Aristotle geueth order to þ opponent in many cases to require an instat, as I do now at your hand. And what is þ els, but in þ deniall to defende the negatiue, & to driue the aduersarie to auouch the affirmative. But that wil ye not do, & ye know why al- though ye dissemble it. But sooner ye require to see our groundes.

And what better ground can we haue on our side, then þ D. Cole the chiefeſt man on þ other side, can find no grounde to stande against vs.

He that will make any innoua-
tiō, saye you, must giue a reason of his doinges. O maister Doctour

C. li. this

The ij. answere of the
this reason fighteth most against
your selfe. For you haue misliked
and put awaye the moste parte of
the order of the primitive church,
and yet ye never gaue anye good
reason of your doynges.

T You saye you are in possession.
No, ye were sumtimes, you are
not now. And when you were, ye
had no right title nor good evi-
dence, no more then they that sum-
time sate in Moses chayre, or they
that sayde, Nos sumus filii Abra-
ham, we are the children of Abra-
ham, and thereby claymed theyr
possession. Therefore ye were pos-
sessores malæ fidæi, and for that
cause ye are now iustly remoued.

V Nowe if ye thinke ye haue
wrong, shewe your euidence out
of the Doctours, the Councelles,
or Scriptures, that ye maye haue
your

Bishop of Sarum.

your right and reentre. I require
you to no greate payne ,one good
sentence shalbe sufficient.

You would haue your priuate
masse, the Bishop of Romes Su-
premacie , the Commen prayer in
an vnknowen tongue: and for the
Defence of thesame , ye haue made
no sinal adoo. Me thinketh it rea-
sonable ye bryng sum one authori-
tie, beside your owne , to auouche
thesame withall . ye haue made
the vnlerned people beleue ye
had all the Doctours, all the Cou-
celles, and fiftene hundred yeeres
on your side . For your credites
sake, let not al these great vauntes
come to naught.

Where ye saye ye are in place of
a learner , and gladlye cum to be
taughte, you muste pardon me, it
sesmeth very harde to beleue . For

C. iii. if

Aa

Bb

The ij.answere of the

if you were desirous to learne, as
you woulde seeme, ye would cum
to the Churche, ye would resorte
to the leassons, ye would abide to
heare a Sermon, for these are the
Schooles if a man liste to learne.
It is a token the Scholer passeth
itle for his Booke, that wil never
be brought to Schoole.

Cc

Be desyre ye maye not be put
of, but that your suite maye be
considered. And yet this half yere
longe I haue desired of you, and
of your bretherne, but one sentece,
and still, I knowe not how, I am
cast of, and can geate nothing at
your handes.

Dd

You call for the speciall promyses
of our doctrine, whiche woulde
require a whole Booke, where as
if you of your parte could bouch-
laue to bringe but two lines, the
whole

Bishop of Sarum.

whole matter were concluded.

But leste I shold seeme to slie
rekening, as ye doo, or to folowe
you in discortesie, I will per-
fourme sum parte of your request,
althoughe in dede it be vncaso-
nable.

Ee

Agaynst your newe deuise of
transubstantiation, besides many
others whome I will nowe passe
by, ye haue the old father and doc-
tor Gelasius, whose iudgement
I beleue ye wil regarde the more,
bicause he was somtyme Bishop
of Rome, which See, as you haue
taught can neuer erre.

Ff.

And is alleaged in the decries:
his wordes be plaine. Non desinit
esse substātia panis, & natura vini.
It leaueth not to be the substance
of bread and the nature of wine.

Gg

But to auoid this authozitie sum
C.iii. men

Hh

The ij. answere of the
men of your side haue ben forced
to expounde these wordes in this
sorte: Non desinit esse substantia,
hoc est, non desinit esse accidentis.
It leaueth not to be the substance
of bread, that is to saye, it leaueth
not to bee the accidente, or the
fourme, or the shape of Bread. A
very miserable shifte.

ii Euen as right as the Scholie
expoundeth the Text, Dist. 4. Sta-
tuimus, id est, abrogamus. Yet doc-
tor Smith of Oxforde tooke a
wiser waye. for his answere is,
that Gelasius never wrote those
wordes, and that they hange not
together, & that there is no sence
nor reason in them.

Kk Here haue you that after the co-
secration there remaineth the sub-
stance of bread and wine.

Ll Now bryng ye but one doctour
that

Bishop of Sarum.

that will say as ye saye, that there remayneth only the accidentes, or shapes of bread and wine , and I will yelde.

As touchyng a priuate Mass, Gregorie sayeth in his dialogues, that before the time of the Communion, the Deacon was wonte in his time to crie vnto the people, Qui non communicat locum cedat alteri, who so will not receaue the Communion, let him departe and giue place to others.

To breake the ordinance of Christ , and to cōmunicate vnder one kinde only, your own doctour Gelasius calleth it Sacrilegiū. And Theophilus Alexandrinus sayeth, Si Christus mortuus fuisset pro Diabolo , non negaretur illi poculum sanguinis. If Christ had died for the Deuill, the cup of the bloud shoulde

Mm

Nn

The ij. anſwere of the
ſhould not be denied him.

Oo That the Comen praiers were
vſed in the comen tōgue, you haue
S. Basil, S. Hierome, S. Augu-
ſtine, S. Chrifostome, S. Ambroſe,
and the Imperour Justinian, the
places be knownen.

Pp You ſee I diſaduātage my ſelf
of many thinges that miſte be
ſpoken. for at this preſent I haue
no leiuſe to write Bookeſ.

Qq Now muſt I needes likewiſe
deſire you for aſmutche as I haue
ſolowed your minde ſo farre, ey-
ther to bryng me one olde doctour
of your ſide, or elſe to giue vs leauue
to thiſke as the trueth iſ, ye haue
none to bryng.

You deſire vs to leauue talking
agaynst you, and no more to deale
ſo unmercifullye with you in the
pulpittes.

D

Bishop of Sarum.

¶ O maister Doctour, call you
this vnmercifull dealing? when
you were in authoritie ye never
coulde call vs other then Trap-
tours, and Heretiques: and yet
besides all that, vsed our Bodies
as you know.

We only tell the people, as our
dewtie is, that you withstande
the manifest trueth, and yet haue
neyther Doctour, nor Councell,
nor Scripture for you, and that
you haue shewed sutche extremi-
tie, as the like hathe not benne
seenne: and nowe can giue no re-
kenyng why. ¶ If ye can let it ap-
peare.

You saye our doctrine is yet in
doubt, I answeare you, to vs it is
moste certen and out of all doubt.
But if you for your parte be yet in
doubt, reason and charitie would
ye

The ij. answere of the
ye had bene quite resolued and out
of doubte, before ye had dealte so
vnmercifullly for it with your bre-
thren.

vv You are bounde, you saye, and
maye not dispute, yet God bethā-
ked, you are not so bounde as ye
haue bounde others. But I wold
withe the Quenes maiestie wold
not only set you at libertie in that
behalfe, but also cōmaunde you to
shewe your groundes. But when
ye were at libertie, and a free dis-
putatiō was offred you at west-
minster before the Quenes moste
honorable Coucill, and the whole
estate of the Realme, I praye you
whether parte was it that then
gaue ouer? And yet the you know
ye were not bounde.

Aaa We saye ye remaine still in the
faith ye were baptised in. O good
maister

Bishop of Sarum.

mayster Doctour stande not to mutche in that pointe. You know ye haue alreadie forsaken a great number of sutch thinges as were thought necessarie when ye were Baptised, & yet besides that, howe many times haue sum of you altered your faith within the space of twenty yeares. Remember your selfe, who wrote the Booke ^A De Gardi-
vera obedientia, agaynst the ^{ner.} ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B ^C ^D ^E ^F ^G ^H ^I ^J ^K ^L ^M ^N ^O ^P ^Q ^R ^S ^T ^U ^V ^W ^X ^Y ^Z ^A ^B

The ij. answere of the
Primitiue Churche, saint Peters
Church, S. Powles Church, and
Christes Churche, and this, I be-
leue, ought of good right to be cal-
led the Apostelles Church. And I
marueile muche, that you know-
yng ye haue none of all these, yet
should saye, ye haue Ecclesiam A-
postolicam.

Ccc Where ye say ye make no inno-
uation, it is no marueile, for in
manner all thinges were altered
afore to your haedes, as maye most
evidently appeare by all these mat-
ters that be nowe in question be-
twene vs, wherin ye haue utterly
chaunged and abolished the order
of the olde Churche, and doo no-
thing but the contrarie. And what
evident profet the Church of God
hath gotten by it, I thinke it a
harde matter to declare.

Yow

Bishop of Sarum.

You woulde haue the matter Ddd
tourned ouer to sum general cou-
sell as we woulde be content to
stand by, howbeit that you thinke
wil not be in your time.

Notwithstanding I dare bold-
ly saye sutch a Councell wilbe a
great while before ye shalbe able
to finde any doctour, or old coucel
to serue your purpose. But though
there were never sutch a Coucel,
yet trueth wilbe trueth not with-
standing, for the Councell can not
make the falsehead trueth, but the
thing that is taken to be trewe, it
certifieth only to be trewe. But
what redresse ca there be loked for
of sutch a Coucel, where as no man
shalbe iudge or suffred to speake
one way or other, but only sutch
as be openly and iustly accused &
founde faultie, and where as he
that

The ij. answere of the
that is himself mooste out of order,
shalbe head and refourmer of the
whole.

Fff Both parties, ye say, haue wa-
ded so farre herin, that nowe they
can go no further, and therfore ye
wolde haue eyther parte let other
alone. If you of your parte wolde
haue done so, whē time was, ma-
ny a godly man had nowe benne
alioue.

Ggg Where as you saye you would
haue the sayinges of both parties
weighed by the ballāce of the old
doctours, ye see, that is oure only
request, and that in the matters
ye write of, I desire euен so to be
tried.

Hhh But why throwe you a waye
these balance, and beyng so ear-
nestly required, why be ye so loth
to shew forth but one old doctor
of

Bishop of Sarum.

of your side : ye make me beleue,
ye wolde not haue the mater cum
to trial. Only ye set forth y^e emptie
names of S. Augustine, of sainte
Hierome, of S. Chrysostome, of S.
Basil, of S. Ciprian, of Tertullian,
of Irenens, of Dionissius, of the
Councels, &c. as the Apothecaries
ostentimes set forth their painted
Bores, and nothing in them, you
shewe me onlye the names of the
doctours, whiche I knew afore,
but ye shewe me not one worde in
them of the priuate masse, or of the
rest of y^e matters that lie betwene
vs if ye coulde haue founde any
thinge in them for your pourpose,
I beleue you woulde not haue
broughte them emptie. But that
is a policie in the time of Seige
when the Souldiers within be-
ginne to want vitales, to throwe

D. i. forthe

The ij.answere of the
forth a fewe loues ouer þ walles,
that the enemie without maye
thinke they haue stooze inough,
and so geue ouer the Siege.

Tii You say I slauderously misre-
porte the late Coucil of Constance.
O sir, these wordes sauour to
mutche of your cholar, and might
better haue ben spared. I speake
more fauourably of that Councel
then I might haue donne.

Kkk For the wordes of the Couicell
be these, speking namely of þ Cō-
munion vnder bothe kindes. Per-
tinaciter asserētes oppositum, tan-
quam Hæretici arcendi sunt, that
is, they that stubbornely defende
and mainteine the contrarie, that
is to say, they that stāde in defence
of that that Christ cōmaunded to
be donne & the Apostelles, whiche
al the olde Catholike Doctours &
the

Bishop of Sarum.

the whole Primitiue Church obserued, ought to be punished so, as is meete for Heretiques. By these wordes thei are called not Schismatikes, as I said, but stubbourn heretiques, which is a great deale more odious. You see therfore my reporte was more gentle then the Councel deserued.

Where as you say we could never yet proue þ error of one general Councell, I thinke your memorie doth somewhat deceiue you. For to passe by al other maters, Albericus Pighius þ greatest learned man, as it is thought of your side, hath found such errors to our hands, for in his Ecclesiastica Hierarchia, spekking of the ii. Councel holdē at Ephesus, whiche you can not denie but it was general & yet toke part with þ heretique Abbat Entyches

LII

D.ii. against

The ij.answere of the
against the catholike fath̄er Fla-
uianus, he wryteth thus: Concilia
vniuersalia etiam congregata legi-
timē, vt benē, ita perperam iniustē,
impiequē iudicare & definire pos-
sunt. Generall Councelles, sayeth
he, yea euē sutche as be lawfully
summoned, as they may conclude
thinges wel, so may they likewise
iudge and determine thinges ra-
shly, vniustly, and wickedly.

Mmm

And of the two Councelles hol-
den of late yeeres at Constance,
& at Basil, where as Pope John,
and Pope Eugenius were depo-
sed, he sayeth plainly, that they de-
creed bothe against reason, and a-
gainst nature, and against all ex-
amples of antiquitie, and against
the worde of God. And yet bothe
these Councelles were called ge-
nerall.

ye

Bishop of Sarum.

Ye presse me soze that if I write
you not a Booke of my proues, it
wilbe thought I do it Consciētia
imbecillitatis. For the distruste of
the weakenes of my parte. Wylke
you haue forgotten wherfore you
with all your company not longe
sence openly refused to enter dis-
putatiō with vs at Westminster.
Doubtles þ gretest part thought
it was (as it was in deepe) Con-
scientia imbecillitatis, euē for dis-
trust of þ weakenes of your part.
And what thinke ye is there now
iudged of you, that beyng so long
time required, yet can not be won
to bring one sentence in your own
defence.

I haue afore alleaged a fewe
reasongs of my parte, which by or-
der of disputation, I was not
bounde to doo, now let the world

D.iii. iudge

Nun

Ooe

The ij.answere of the

ijndge which of vngtwo flieth con-
serēce, I protest before God, bring
me but one sufficient authoritie in
the matters I haue required, and
afterward I wil gently & quiet-
lye conferre with you farther at
your pleasure.

Ppp

Wherfore forasmuche as it is
goddes cause, if ye meane simply,
deale simplye, betraie not your
right, if ye may saue it by the spea-
kinge of one worde.

Q99

The people must needes muse
somwhat at your silence and mi-
strust your doctrine, if it shall ap-
peare to haue no grounde, neither
of the olde Councelles, nor of the
doctours, nor of the Scripture,
nor any allowed exāple of the pri-
mitiue Chutch to stande vpon, and
so your fistene hundred yeres, and
the consent of antiquitie and ge-
neralitie,

Bishop of Sarum.

neralitie, that ye haue so long, and so mutche talkte of, shall come to nothing. For thinke not that anye wise man wilbe so mutche your frende, that, in so weightie mat-ters, wilbe satissied with your si-
lence.

Wher as you saye I am not altogether without enemies, I assuere you who so euer be enemie vnto me, I for my part, am enemy vnto no man, but only wishe that goddes trueth may be knowen of al me. But he that is enemie vnto me in this behalfe, I feare me, is enemy vnto sum other, whome he wolde be lothe to name.

You suppressed ye saye your first letters for that you sawe they were to sower. That had ben all one to me: for sower wordes are not inough to quaile the trueth.

D. iii. Now-

Rrr

SSS

The ij. anſwere of the Bish.

Howbeit to my knoweledge I
gaue you no euil worde to encrese
that humour. But if ye will still
ſtrive againſt nature, as ye ſay ye
haue donne nowe, and conquere
the reſte of your affections to, I
Doubt not but we ſhal ſone agree.

Tt

Here I leaue, putting you eſt-
ſones gently in remembrance, that
beyng ſo often and ſo openly deſi-
red to ſhew forth one Doctour, or
Councell &c. in the matters afor-
mentioned, yet hitherto ye haue
brought nothinge: and that if ye
ſtande ſo ſtill, it muſt needes be
thought ye do it Conſcientia
imbecillitatis, for that
there was nothing
to be brought.

...

29. Martij.

Io. Sarum.

So Doctour Coles answere
to certayne parcelles of the Seconde
Letters of the Bishop of Sarum,
Set forthe in such sorte as it came
from the Authour.

8. Aprilis. An.

1560.

Aliketh you thus to say
that your readers maye
thinke you touch me ve-
ry sore, where you disco-
uer a great vntrueth in
your writinge. For my
purpose was to be taught, and to this
marke only I shotte. You for lacke of
good matter answere, I speake not to
the pourpose, not to your pourpose, but
to mine.

B Howe oftentimes must I tell you, I
cumme not to teache, but to be taught.

C You require that is daungerous for
me to do, as you knolle.

D Well railed, you shall finde that we
haue more then all you shalbe able to
answere,

D. Coles answere to certaine

answeare, when time shall require.

E These wordes glistereth golde like,
and discloseth in you no will to satisfie
my demand, I wene for lacke of stusse.

F You say mutch, and proue nothing,
your trueths be so opē that none seeth
them but your owne side.

G I haue no priuiledge, when reason,
and laſwe, ſhall wil me to do it, you ſhal
ſunde it, now I ſtande bounde to the co-
trarie, as you knowe.

H I muſt needes thinke ſum parte of
your writings made by ſum ſmarterer,
as here for a ſhewe of ſkill in Logique,
brought in a place of Logique out of al
your poerpose. How ſrame you this to your
poerpose, and you ſhall finde me therin
trewe. As I ſhall happily make you to
ſee, if you drive me to it.

I So did I to. Your doctrine againſt
transubſtantiation is yet to be proued,
and no man bounde to beleue it. And
yet beynge as trewe as you would haue
it ſeeine, yet maye you enſourme the
weake and willyng to learne.

K That you are required, that you re-
fuse, & make large offer to no poerpose.

We

parcelles of the B. of Sarum.

We brought more then ye were able
to answe, all were it no Scriptures,
nor Councelles, nor Doctours.

This argument woulde I sayne see
proued.

Stoute and bolde affeueration, ma-
keth no proufe in the lawe.

Here is againe one place that I reke
ye put not in your selfe, for it maketh
quite against you. For Christe proued
the Pharisies were not Abrahams chil-
dren, and that a man maye not put a-
waye his wife for euery cause.

Two pourposes against your selfe.
Gregorie proueth a negative, because
none of his forefathers euer vsed that
title. As one might say, that you preach
is naught, bycause men in times past
taught not so. This parte of Gregorie
serueth no whit to disproue the Soun-
raingtie, as Driedo will teache you, if
you vouchesau to reade him.

If you reade agayne the place in A-
ristotles Topikes, you shall there see
the better to vnderstāde it. He speaketh
it where menne dispute Dialectice, in
sutch sorte as we do not, and therefore
it

L

M

N

O

P

Q

D. Coles answere to certaine

it serueth not your pourpose. But I tel
yet once againe, I cum not to dispute,
but to learne.

R *Ridetur, chorda qui semper aberrat eadē.*
D. Cole will proue it when it cometh
to his tourne.

S In the ende of this writing ye shall
ande mine answere to that you here
saye. The last answere.

T When you meddle with lawe, you
shew your skill. I am still in possession
of all that euer I thought, & if you put
me out of possession by force, I ought
to be restored. Had not the Priestes in
the olde lawe good title to sit in Moses
chaire? What you forget your self, yeas
perdie. The Lawe accompteth no man
Malæ fidei possessorem, after that he hath
continued in possession an hundred
yeeres. But I pardō you for mistaking
the Lawe, it is not your facultie.

P I enter no suite agaist you, and it
were folye to shewe mine evidence un-
till it may serue and take place. I craue
onlie to be ensoumed, which I can not
obteine. *Patientia.*

A When I comence lawe against you,
then

parcelles of the B. of Sarum.

then this speache may serue you to sum
purpose.

Why I cume not to your Sermons.
This question is captious, and yet you
are not herewith discharged Why you
shoulde not enstructe me. As me chouse
theyr wiues, so chouse they their tea-
chers. S. Augustine, s. Chrysostome. &c.
Sermons tende more to teache, then to
conuince.

We stande not in case like, what
neede so mutche of one thinge.

All that I required maye be couched
in sixe lines, & for aught that I see yet,
in lesse to.

It is no discourtesie to refuse to doo
that, wherwith I might forfeite my re-
cognisaunce.

I se well ye write mutche, and reade
little. Gelasius is ful answered by Capper.
in articulo de transubstantiatione.

You alleage his wordes otherwise
then you finde them, whiche faulte I
trust groweth of oversight.

Show what they are, that it be not
thought that you devise this of your
owne phantasie.

This

B5

Cc

Dd

Ee

Ff

Gg

Hh

D. Coles answere to certaine

Ii

This gloose you mislike, because you
vnderstande not the gloosers meaning.
It maie stande ful wel.

Kk

Hoft and fayre, you haue not readde
the answere. Keede Roiarde and you
shall see more.

Ll

At my tue I shalbe redy for you.

Mm

Ye haue better stusse than this I
trowe. For this is sumwhat weake.

Nn

The decries, where you learned this
of Gelasius, telleth you howe you shoulde
vnderstande it.

Theophilus shalbe answered, when I
cume to dispute with you.

Qo

Whethir the Greeke and the Laten
tongue, were then vnderstande of the
commen people, remaineth yet vpon
proufe. Well I trowe S. Basil &c. pra-
ueth not very well. Here I remaine stil
in doubt.

Pp

I prase you take good leisure, and
write effectually.

Qq

Iwys you know I may not, nor the
case I stande in requireth it not. You
misreporthe I saide if. &c.

Rr

Men of your side vsed the selfes trai-
terously to Quene Marie, as none of
vs

parcelles of the B. of Sarum.

vs do now.

Not manifest, vntil it be better pro-
ued. You had but the Lawe, you re-
quire more then anye Lawe will beare
against vs.

I doubted more then I doo. You
gave me good cause to be well confir-
med.

At Westminster we came to dispute,
and we were answered there was
none appointed, where we refused
not to write neither. But when oure
Booke coulde not be readie as yours
was, we refused not vterly to dispute,
but only this case, if our Booke coulde
not be suffered to be readde as indiffe-
rentlye as yours was. Nowe hardly
weighed whether you haue indifferent-
ly reported, that we vterly refused to
dispute with you or no.

What one thing am I gone from:
you saye mutche, and proue little. You
meane the olde Byshoppe of Wyn-
chester, who repented at the houre of
his deathe. And wheare you meane
I condescended to the Primacie of king
Henrye at my firsste cummyng home

55

Te

Wy

55

hC

55

55

Ace

82

D. Coles answere to certaine

or I had laboured that matter, you did the like your selfe. For in Quene Marries time you subscribed to the Articles, sume of thē we are entred to talke in, to your no lesse blame then mine. There be in the Towne that both saw you subscribe, and can bring forth your hande.

Bbb To this and sum parte of the nexte article, you shalbe answered in the ende of this writing, as I before saide.

Ccc What nedeth so mucht of one thing, this serueth you to seeme to saye to mutche.

Ddd I graunt.

Eee Sutche fonde excuses men laye, howtrewne let other iudge.

Fff You forget your self, I say not thus pardie, loke better in the place.

Ggg Then begin, if you thinke the time will serue, or putte it ouer till another time.

Hhb All these be but wordes often repeated, and answeread alcedy.

Iii Keepe the place againe. I say not so, and thē you shall see lesse cause to complaine.

pou

parcellles of the B. of Sarum.

You say the Coucel at Constance openly pronounced against Christ him self, wherin I prae you: because the fathers there said, who sayeth it is of necessitie to receaue vnder bothe kindes, & that the approued custome of the Church, is Sacrilege, to be taken for an Heretique, and yet no heretique, but in a wrong opinion. Then bilike you can bring in sum Texte where Christ commaunded it shold not be received, but vnder bothe kindes, which you can never doo. So is your reporte of this coucell very flaunderous still. Keede. 4. Canonem Concilij Constantiensis.

Kkk

You ground your proufe vpon Pighius error. For Pighius holdeth the Councel of Ephesus was generall, which the Councell of Calcedon denieth. So that I merueile much herin of you, that you alleage that for a Councel, which hath no place in the Booke of Councelles.

Lll

Wherein dothe Pighius proue the Councelles of Constance, and Basill, to haue erred? Mary, because they derided the generall Councel to be aboue the Pope. If ye take these two Coun-

Mmm

C. i. celles

D. Coles answere to certaine

celles to haue erred in this pointe, you
are a greater Papiste then I am, for I
holde herin rather with Gerson. I trow
this be one place that you wrote not
your self. Yet I reke no error proued
in any generall Councell, by that you
haue saide.

Nnn

To this I haue answered alredy to
you.

Ooo

I haue answered to this alredy, what
order of disputation dischargeth you of
proufe: yet remember I came not to
dispute, but to be taught.

Ppp

If you refuse to enstructe me, onles
I bringe sum proufe on my parte, you
bid me to my coste. You bid me to a
feaste, where, while I shoulde take on
me to proue your doctrine naughte:
I were like to forfeite my Recogni-
saunce, whiche you guilefully allure me
vnto.

Qqq

Rrr

God wote I passe litle in these mat-
ters what the poore selie soules deame
of my doinges. Wherin you haue no
cause to complaine sith the they be edefied
towarde you. Wise men, I doubt not,
see

parcelles of the B. of Sarum.

see what iuste cause I haue to doo as I
doo.

You wold beere folke in hande that
they that agree not in doctrine with
you, are not the Quenes frendes, which
you gather by your own side in Quene
Maries raigne, but I never brake ami-
tie with any man for dissent in religiō.
I keape still mine olde frendes, be their
Religion good or bad.

As though mine affection only cau-
sed me to dissent from you in Religiō.
Whiche argument may serue you hap-
pely in Rhetorike, but no where els I
wene.

This place is aboue answered.



We forasmuch as
you make this a great
foundation against vs,
that we varie from the
Primitiue Churche, &
therby make the simple
souleswene þ we were
in the wroge side, here I pray you shew
E. li. your

SS

T

Vvv

D. Coles answere

your opinion wether we are bounde to
doo all thinges whiche we finde by suf-
ficient authozitie were in vse in the
Primitiue Churche. And bicause you
shall not be herin squemish, I shal here
beginne to shewe you mine.

I am of the opinion that the Coun-
cell of Constance was in this matter.
I thinke it an errore, I am bounde to
do as the Primitiue Church did, where
the Churche customably vseth the con-
trarie. I reken an example no bonde. I
denie not, but those examples were to
be folowed, & not to be broken at euery
mans wil and pleasure, vntil by comen
assent, other order were taken. But if
you seeke olde writers and finde me,
that the Churche these sire hundred
yeeres obserued not manye thinges.
whiche were practised, and accompted
for good, holesum, and holy, in the Pri-
mitiue Churche, and therby deame vs
in errore, this were a wrong iudgmēt.
For y church of Christ hath his childe-
hoode, his manhoode, and his hooze
heares: and as that that is meete for a
mā in one age, is vnmeete in another:

I finge e good holesum & holy at one tyme
but not at an other.

to the Bishop of Sarum.

So were many things meete, requisite, and necessarie, in the primitive church, whiche in our daies were like to doo more harme then good.

This is no newe devised phantasie, but uttered. 1100. yeres agoe by Saincte Ambrose, without reproche. I shewed you, and redde you the place at Westminister (as you may remember) and it were to longe to make rehersall of his wordes here.

We might by takinge the contrarie opinion herein, be ledde to thinke we ought to receiue the Sacrament euermore after Supper, and not fastinge. But S. Augustine saith, that Christ leste this to his Churche, to take order howe, and in what sorte, his Sacramentes shoulde be received and vsed, wherein he saith it is a meruelous insolent kinde of madnes, to mislike that which is received in the Church, where the custome is not agaist anye commandement in the Scripture. Saincte Peter caused (as Damasus saith) a commandement to be giuen, that no man shoulde come bare faced to the Church.

E. iii.

Saincte

*lib. de vita novae omnia
aet. ipsorum dominis in
damnacionis.*

D. Coles answere to the Bish.

Hainct Clement toke order, that the Clergie shoulde haue al thinges in common, and to liue together, as in the late refourmed order of Haincte Benettes Mokes dothe most godly appeare. And not many yeres since, the saide order in all Cathedral Churches was obserued. Yet I weene it were an errour to hold, of necessitie it shoulde be so still, or to say the Churche were in errour, because it hath suffred a contrarie custome to creepe in. Then if the custome of the Churche maye breake that was in the Primitiue Churche commaunded, it is lesse offence to leaue vndone that was at the beginning practised, and no comauement geuen for other to soloow the same. Thus mutche I thought to put you in remebrance of, for such mat- ters as you touche in the. 17. 42. 43. numbers,

8. Aprilis.
Henricus Cole.

27. To godly Dr. E.
A Letter sent from the
Bishoppe of Sarum to Doctour
Cole, wherin he requireth of
him a true and a ful Copic
of the former an-
swere.



Understād
by the re-
porte of di-
uers, that
appearinge
of late befor
the Quenes
Mayestyes
visitours at
Lambethe, and beyng there de-
maunded of a Letter that was
then abroade in your name, as
an aunswere vnto me, whe-
ther ye woulde acknowledge the
same as your owne, or no, and
E. iii. so

The Bishop of Sarum

so mutche the more for that ye had
hysed the matter vnder couert, and
sent your copies abroade into all
places, euen into mine owne dio-
ces , & yet not vnto me, therby to
discredite me in corners at my
first cūning , whereof I haue the
greater cause to cōplainte of your
Doynges, ye made answere not
only that it was your owne , but
also that it was mutch abridged,
and that the originall was twise
asmutche. If it be so, the faulte is
your owne, that woulde so vnad-
visedly bestowe your writinges.
As for my parte , as they came to
me not by your sendinge, but by
very chaunce, euen so did I cause
them to be copied out iustly , and
truelye, without adding or dimi-
nishing of one letter , and accor-
ding haue I made out mine an-
swere

to Doctour Cole.

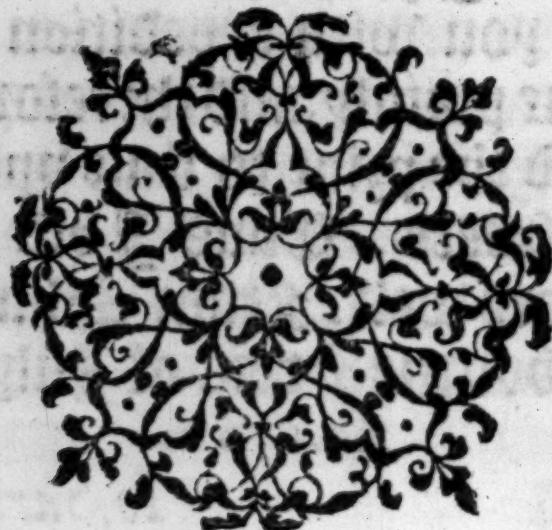
I were to the whole. Nowe foras-
mutche as I vnderstande there
be certeine bothe honorable, and
worshipful, y would gladly haue
out doynges to the printe, and so
published, these shalbe to desire
you, for the bettering yf your own
cause, to sende me your owne co-
pie full and large, as ye saye ye
gauē it out at the first, that I may
doo as I shall thinke good, and
you haue no cause to thinke your
self iniuried if I answere one par-
cell of your letters, and not the
whole. I praye you lette me here
from you with erpedition, for I
meane plainly, and therefore haue
caused the print to staine vpō your
answere. Thus I bid you
fare well. from Shire-
bourne yxxii. of July.

An. 1560.

Io. Sarum.



To this Letter
D. Cole, beyng
besides by mes-
senger earnestlie
required, would
make no answere one maye
or other. Therefore upon his
refusall, it was thought
good to answere his
Letters as they
were.



The Replie of the Bis-
shoppe of Sarum to the Letter
aboue written, whiche D. Cole con-
trarie to euē dealing had geuen out
and sent abroade, not to the said
Bishop to whome he wrote it,
but priuely and secretly
vnto certaine of his
owne Frendes.

Here came to my
handes of late by
chaūce a Scrolle set
forth in shorte brokē
sentences conteining
an answer to þ secōd Letters þ I
had sente vnto you before, whiche
as by certain familiar Phrases, by
þ date, by the subscription of your
owne name, & by other tokēs, ap-
peared to me to be yours: So by
the vsinge & ordering of the same,
I

The Replye of the

I had sum cause to thinke it shold
not be yours, and especially for
that beyng, as it appeared, wri-
ten vnto me, it was sente priuely
abroade vnto others & not to me.
For I thought that you beyng a
ma of this age and credite, would
not haue benne ashamed of your
owne writinges, or woulde haue
concealed the from him, to whom
you had directed them, or haue
sought for a false light to set forth
your matters in, as Marchautes
sumtymeſ vſe to doo, the better to
bitter theyſ ſorrie wares.

Moreover I ſaue that your
wordes throughout were heaped
up with taunteſ and ſcorneſ, and
were ſomwhat to mutche ſteined
with cholar, to haue proceeded fro
a sober graue man, as I euer toke
you to be.

Thus

Bishop of Sarum.

Thus beyng vncerteine of the
trueth herein, after I had sent of-
tētimes to you, to know whether
you woulde auouche it for your
owne or no, and could nener geat
worde from you, by reason that
you shifted your selfe and woulde
not be founde : I thought it good
to staie my selfe from answeringe,
vntil I might get certeine know-
ledge of the authour.

At the last, after I had assayed
many waies, and coulde by no
meanes heare from you, hauing
no lōger continuaūce in the Citie
to staie the vntrue reportes whi-
che I hearde were scattered by
sum of your frendes, I could not,
but before my departure hence,
make out mine answer vnto you,
as hauing cause to thinke the let-
ters that were brought me, shoule
be

The Replye of the
be his in whose name they were
geuen abroade.

Firste where you haue made
your answeres seuerall , and sette
thē so farre of from the parcelles
of my letters, I gesse you did that
of very pourpose, that your reader
might see your answere , but not
see what it was whereunto you
answered.

Therefore I haue ioyned my
sayinges and yours simply , and
playnely, bothe together, without
coulour or shadow, that the indif-
ferent reader may haue all before
his eyes, and so be the better able
to iudge aright.

g Sarum.

In your seconde Letters I finde ma-
nie wordes to small pourpose. It had
benne farre better for you to haue
alleged

Bishop of Sarum.

alleaged one sufficiēt authortie wher-
by I mighte haue learned that I loo-
ked for.

¶ Cole.

IT likethe you thus to saye, that your Rea-
ders maye thinke you touche me verye soze,
where you discouer a greate vntructh in your
wrytyng. For my purpose was to be taught,
and to this marke onely I shotte. You for lacke
of good matter answeare, I speake not to the
purpose, not to your purpose, but to mine. How
oftentimes must I tel you, I come not to teach,
but to learne.

The Replie of the Bisho p of Sarum.



Ontrarie to the
Rueles of Rheto-
rique, I see you be-
ginne to chafe and
to enflame all your
affectionē at ȳ first. Sobernes
were muche fitter for a Doctour.
But

The Replye of the

But your heates be sutche , that
your frēdes haue shewed me you
must be borne withall.

I neither discouer, nor couer a-
ny vntrueth in my writing , but
as you know, only vitter the very
trueth . For at Pawles Crosse I
required you , or anye of you , to
shew the groundes of your reli-
gion, if you had any, that by indif-
ferent conference the trueth the
better myghte appeare . And this
had benne to your purpose , if ye
had meante plainly, and to mine
to . But you renne awaie in the
miste , and slie the nette , lest hap-
pely ye shoulde be taken , and so
purposely go about to blear your
readers eies , & to couer the trueth
& hauinge in very deede nothing
to alleage for your selfe , yet ys
make a countenaunce as though
ye

Bishop of Sarum.

ye lackte nothing. And so I graūt
you folow your pourpose, and not
mine.

Wher you say, ye cōme only to
learne, & not to quarell, he muste
needes be your very frende that
will helene you. Howbeit the pre-
tence of a learner maye kepe your
credite for a while, and saue you
from shwyng what ye can saye.
And therefore I reade you, vse it
still. But by your scoffes & scornes
it maye appeare, you cumme to
comptrolle, soner then to learne.
God sende vs bothe humblenesse
of harte, that we may content our
selues to be taught.

of Sarum.

In my Hermons aswell at Powles
Trosse, as els where, I required you
to b̄yng forthe of your parte, eyther

F. i.

sums

The Repleye of the

sum Scripture, or sum olde Doctor,
or sum auncient generall Councell, or
els sum allowed exāple of the Primi-
tive Churche. For these are good grou-
des to builde vpon. And I would haue
me iuiled that you brought forthe no-
thinge all this while, sauinge that I
knewe you had nothinge to bring.

¶ Cole.

Y^eou require that is daungerous for me, as you
knowe.

The Replie of the Bishop of Sarum.



If it be daungerous to
you bycause you stande
bounde, why doo you
not put it ouer to sume
other of your side that
is not bounde. This shadow will
serue well before your frendes,
that wil winke when you bid the,
and

Bishop of Sarum.

and see no more the you will haue
them see . But forasmusche as ye
haue vsed this excuse so often , and
so fewe wise men will beleue it , I
wolde thinke it good that now ye
wolde deuise sum other .

¶ Sarum.

But nowe forasmusche as ye seke
shifte , and will not cumme to an-
swere , I accompte him vnwise that
knoweth not your meaning .

¶ Cole.

Well rayled , you shall finde that we haue
more then all you shalbe able to answere
when time shall require .

¶ The Replie of the Bishop of Sarum.

This answere notwithstanding
it is bitter , yet because
it is vntrue , & beareth more
F.ii. smoke

The Replye of the

smoke then flame ,it moueth me
the lesse . Here I misse in you sum
parte of your courtesie . These ma-
ters would be tried by reasoning ,
better then by scoldyng . By likeli-
hode sum other man had moued
your cholar ,for my wordes be as
farre from rayling ,as yours are
from modestie .

Wher you write that you haue
more the all we shalbe able to an-
swere ,if euery crake were a good
substantial argument ,I were cō-
fated . But notwithstanding these
terrible threates ,yet in cōclusion ,
as your custome is ,ye bringe no-
thing .

The argumentes that you say
we shal never be able to answere ,
are swarde and fire ,sutche as of
late dayes ye vsed so plentiously
for lacke of others . And yet as
strong

Bishop of Sarum.

Strong & as forcible as they were
(God be thanked) they haue ben
fullie answered to the greate and
unspeakeable comforde of goddes
people, and to your shame and confu-
sion for euer.

As touching the olde doctours
and Councelles, I wold ye had a
terme assignd you, ad exhibendū.
In the meane season for lacke of
other witnes, ye maye write teste
meipso, as Princes doo.

¶ Sarum.

YE aske me why ye should be coun-
ted obstinate. Doubtles I for my
parte haue a better opinion of you,
and trust you arer not so. But if a man
withstande an open trueth, hauing no-
thing wherewith to defende him selfe,
I remitte him to your owne iudgement,
whether he maye be counted obstinate;
or no.

F. iii.

C Cole.

The Replye of the

¶ Cole.

¶ These wordes glittereth Golde like, and hit
close in you no will to satisfie my demaunde,
¶ I swene for lacke of stusse,

The Replye of the Bis- shop of Sarum.

IT please the you to
make your selfe mery
with these wordes. ¶ I
alleaged vnto you S.
Augustine, S. Am-
brose, S. Basill, S. Chrysostome,
S. Hierome, Gelasius, Theophi-
lus, and S. Gregorie. Therefore
it is vntreue that ye saye, ¶ I had no
will to satisfie your demaunde.
¶ Nowe brynge you but one of all
these, or anye other of your side in
the matters that lie now betwene
vs, to satisfie my demaunde, and
as

Bishop of Sarum.

as I haue saide, you shal haue the
victorie.

You saye we lacke stiffe to
proue our pourpose. I woulde to
God your stiffe and ours myghte
be layde together, then shoulde it
sone appeare howe true it is that
ye say, and how faithfully ye haue
vsed the people of God.

g Sarum.

Y^ou put me well in remembrance
of mine office, that forasmutche as
I am a Bishop I shoulde be ~~didax-~~
~~τικός~~, that is ready to yelde an accompte
of sutche thinges as I teache. I thanke
God so I doo, and haue donne to my
powrer, bothe priuately and openly.
But if this be my deutie, and required
at my handes, what priuledge haue
you, that you onlye maye not allowe
out one sentence to the confirmation of
your doctrine?

ff. llii. q Colc.

The Replye of the
cole.

Ydu say mutche, and proue nothing. Your trueth is so open, that no manne can see it, but your owne side. I haue no priuiledge, When reson and Lawe shall will me to do it, you shall finde it. Now I stande bounde to the contrarie as you know.

The Replye of the Bishop
of Sarum.

Speake not to mutch, as your selfe can witnesse. Howe mutche I proue shall rest vpon the wisedome and iudgement of the reader: bothe the trueth of oure parte, & the vctruth of your parte is so open, that now God be thanked the whole world is able to see it, onlesse there be sum sutche as hath eyes and will not see. *Per Justificata est sapientia Dei, à filiis suis,*

Bishop of Sarum.

suiss b'astrengt, n'f'nes to a'c'nt
Doo Be saye you will speake when
reason and lawe shall will you to
doo it. Of the lawe I will say no-
thing, but only this by the waye,
because you are a doctour of law,
what Law haue you that cādigne
a man to proue a negatiue: or if ye
haue no Lawe, what reason haue
you that I shoulde doo it? But me
thinketh bothe reason and huma-
nitie wold ye shoulde haue answē-
red me sum what specially beyng
so often and so openly required. At
the leaste you shoulde haue allea-
ged Augustine, Ambrose, Chislo-
stome, Hierome, as ye did sūtimes
allege the decretie of the Councell
of Ephesus, the first, for the Commu-
nion vnder one kinde, whiche de-
cretie never was yet founde, nor ne-
uer wil be. Howebeit because you
speake

The Replye of the
speake of reason, whereas a man
hath nothyng to saye, it is good
reason he keepe silence, as you
doo.

¶ Sarum.

Y DU woulde haue menne thinke I
sye answering because I am a Bis-
shoppe. This in Sophistrie is called
Paralogismus, à non causa, vt causa. I al-
leaged the place and audience where I
spake, and not only mine office. For I
thought it myghte appere sum wants
of discretion, to call that doctrine into
question, whiche I knewe was groun-
ded vpon goddes word, and authori-
zed and set forthe by the Quenes Ma-
iestie, and by the assente of the whole
Realme.

¶ Cole.

I MUSt needes thinke sum parte of your wyp-
tyng made by sum smatterer: as here, for a
shewe of skill in Logique, broughte in a place
of

Bishop of Sarum.

of Logique out of all your poſe. Howe frame you this to your poſe, and you ſhall finde me therin true, as happily I ſhall make you to ſee, if you dñe me to it. Your doctrine againſt transuſtantiation is yet to be prooued, and no man bounde to beleue it. And beynge as true as ye woulde haue it ſeeine, yet maye you enforne the weake and willing to leare.

The Replie of the Bishop of Sarum.



E doo me to mutch wronge, that will not allow me thus mutche Logique of mine owne. But it was euer your grace, to beare the people in hand that all we are altogether unlearned; and knewe nothinge. Whiche thinge if it were trewe, it were y more to your shame, thus openly to be confounded thoro w the whole

The Replye of the

whole worlde, by men of so small
learning. Howbeit thus it pleased
you to talke, for wante of better
reason.

Be call me a smatterer in Logique, as if your self were as per-
fit in Logique as Aristotle. And
yet I remeber well I understande
as much logique as this cumeth
to, and sum deale more, for twety
yeares ago, yewisse when you,
by your owne reporte, were but
a simple smatterer in diuinitie.
Nether did I brynge it in for a
shewe of skill, as you saye, but to
declare your ouersight, and lacke
of skill, whiche appeareth nowe
not onlye in diuinitie, but also in
Logique. For where you saye I
broughte it in out of all purposse,
me thinke you haue forgotte sum
parte of your olde ruelcs, & know
not

Bishop of Sarum.

not what Paralogismus, à nō cau-
sa, vt causa, meaneth. Whiche is
when so euer in reasoning the ve-
ry true cause is suppressed, and an
other cause of purpose set in place.
For example I saye, I conferre
with you vnder protestation, leste
I shoulde seeme to call that doc-
trine into doubt, whiche I knew
to be established by gods worde,
& by sufficient authoritie thorough
out this Realme. And you would
haue it taken that I do it, because
I am a Bishop. Whiche in deede
is of your side a Sophistification,
à non causa, vt causa, So likewise
I saye, you alleage no Doctours,
nor scripture, nor generall Cou-
celles, as true it is, because ye haue
none to alleage. But you woulde
make men beleue ye dare not al-
leage the, because ye stand bound

The Replye of the
in Recognisaunce to the contrarie. And this of your side is another Sophistication, à non causa, ut causa.

Where you saye, ye will shew me that I brought this in out of all pontpose, it had benne more for your credite, if ye woulde haue donne it out of hande. But forasmuche as the fairest shew of your learninge hangeth on the future tens, and standeth only vpon promesse, I truste you will brynge forthe your olde Doctours, and Councelles, and perfourme this bothe together: whiche wilbe ye know when.

The trueth of our Doctrine agaynst transubstantiation was proued sufficiently, and well allowed, before your doctrine with transubstantiation was euer hearde of.

Bishop of Sarum.

of. For you are not able to shewe me, not so muche as the verye name of transubstantiation in anye kynde of wryter, newe, or olde, before the late Councell of Late-rane: whiche, as you knowe, was holden in Rome. 1215. yeres after Christ. So longe the Churche of God, and the Catholique faythe was able to stande without your transubstantiation. whiche, if it were so true, as ye woulde haue menne thynke it, I merueile, it coulde never be knowen before.

¶ Sarum.

But as touchyng my callyng, I am not onlye readie to answere anye manne in anye thinge that I profess, but also vpon sufficient allegation, as I haue promised very wel content to yelde vnto you.

Colc.

The Repleye of the

¶ Cole.

Hat you are required that you refuse, and
make large offer to no purpose.

The Repleye of the
Bishop of Sarum.



Hat you required me
I haue partly per-
fourned, eu'en in my
laste Letters, as you
your selfe do knowe
right well, and that not altoge-
ther from the pourpose, as it shal
appeare. Bring you forthe as-
mutche of your side, and I wil say
ye cūne wel to the pourpose.

Sarum.

But I beseeche you what reason of
your saythe in these matters gaue
you sumtime, when you were in
place?

Bishop of Sarum.

place? Scriptures, Doctours, Coun-
celles, ye had nonne, as now appeareth
by your silence.

Cole.

We broughte more then ye were able to ans-
were, all were it not Scriptures, nor doc-
tors, nor Councelles.

So The Replie of the Bis- shoppe of Sarum.

Steede of Scriptures,
Doctors, & Councelles,
ye broughte sutch extre-
mitie, as the world hath not seene
the like, and as you are now loth
to heare of. And yet it pleased god
that the same should be answered
sufficiently, with patience and suf-
ferance. But here am I glad ye
confesse one trueth by the waye,
that ye broughte in all that time,

G.i. nether

*The Replye of the
nether scriptures, nor Doctours,
nor generall Councelles of your
side, and yet I trow ye were free
from Recognitione. This I be-
lieue passed you vnwares, and not
of your purpose. As your Proloquutor
in the disputatio at Oxforde, gaue
out one trueth by chaunce vnad-
visedly, as he gaue knowledge to
the audience in the diuinitie schole
of what matters they wold dis-
pute. For thus he saide, and that
in your owne hearinge, Viri fra-
tres, conuenimus huc hodie dispu-
taturi contra horribilem illam Her-
esim, de veritate Corporis & San-
guinis Christi, in Eucharistia. Bre-
therne, saide he, we cumme hither
this daye to dispute agaynste that
horrible Heresie, of the veritie of
Christes body and bloudde in the
Sacrament. God wold haue him
blit*

Bishop of Sarum.

better sum trueth then, as you doo
nowe, because he was Pontifex il-
lius anni. But forasmutche as you
confesse ye broughte nether **Scri-**
ptures, nor Doctours, nor Coun-
celles, I remit the matter to your
owne reader to consider, what ye
brought.

¶ Sarum.

Therfore the grounde of your per-
suasion must then needes be, *Nos
habemus legem, & secundum legem. &c.*
You knowe what foloweth, that is, we
haue a lawe, and according to our law
he must die.

¶ Cole.

This argument I woulde faine see proued.

¶ The Replie of the Bis- shop of Sarum.

Our whole practise, and
þ order of your doynges
þc sice yeres togeather
G. ii, hath



The Replye of the
hath proued it sufficiently. And
besides that , a Bishop of yours,
euē in that time , sitting in iudg-
ment vpon a poore man in a case
of Religion , and hearing him al-
leage the Scriptures , and other
authorities for him selfe , rounded
a gentleman in the eare that sate
nexte to him , with these wordes.
Naye if we striue with them in
Scriptures & reasoning , we shall
neuer haue donne . We must pro-
ceede against thē with the Lawe.

¶ Sarum.

¶ Dras truely as God , is God , if ye
would haue vouchesaued to folowe
eyther the Scriptures , or the auncient
Doctours , or the Councelles , ye wolde
neuer haue restored againe eyther the
supremacie of Rome after it was once
abolished , or the priuate Mass , or the
Communion vnder one kinde . &c.

C Cole.

Bishop of Sarum.

¶ Cole.

¶ Toute and holde astueration , maketh no
proufe in the Lawe.

¶ The Replie of the Bis-
shop of Sarum.

A Rue and ernest astuera-
tion maketh a proufe suf-
ficient in the lawe, as long
as ye haue nothing to the contra-
rie, as in Deede ye haue not, nor
never shall haue . But without
question your terrible garde of
Billes and halbardes, your grin-
ning and skoffing, with other like
your demeanour, as ye vsed in the
disputations at Oxforde against
the martirs, and faithfull witnes-
ses of goddes trueth, and as now
your crakes of many thinges, and
bringyng forthe of nothing, I be-

G.iii. leue

The Replye of the

Ieue to any wise man maketh but
smal proufe in diuinitie. But if ye
wolde haue had any wise manne
mislke my asseueration, ye should
haue shewed by what scriptures,
by what Councelles, or by what
doctours, ye restozed these things
agayne.

¶ Sarum.

IT greaueth you that I shoulde rest
Ivpon the negative, and so put you to
your proufes. Wherin notwithstanding
ye alleage against me the custome
of the scholes, yet you knowe Christ
used the same kinde of reasoning in his
schole. As when he saide to the Phari-
sees, *Hoc Abraham non fecit*. This thing
Abraham never did. And againe when
he answered then in the case of diuorse,
A principio non fuit sic, it was not so frō
the beginning, he stooode only vpon the
negative.

¶ Cole.

Her t

Bishop of Sarum.

Here is agayne one place that I reken you put not in your selfe. For it maketh quite agaynst you. For Christ pronounced the Pharisies were not Abrahams Children, and that a manne maye not put awaye his wife for euery cause.

The Replie of the Bishoppe of Sarum.

 See you would fayne putte me oute of credite, as though I were not able to aunswere your Letters withoute conference. But this I reken you doo for a ioylye pollicie, that while your reader is looking vpon me, he shoulde forgeat the whole matter that we talke of. If the examples that I alleage be agaynst my self, then are you the more beholding to me. For they can not lightly
G. iiiii. make

The Replye of the
make agaynst me in this case, but
they muste needes make for you.
But I praye you shewe me by all
your Logique, howe holdeth this
argument of yours.

Christ proued that the Pha-
risees were not Abrahams Chil-
dren: and that a man maye not put
awaye his wife for euery cause.
Lo this matter maketh quite
against me. .



E thinke ih here is a be-
ty shorte Sillogismus.
I merueyle where you
leste your Medius ter-
minus. You shold haue squared
it better, before it had paste your
handes. As for the allegation, it
maketh evidently for me. for as
I sayde, Christ stooode then vpon
the negative agaynst the Phari-
sies,

Bishop of Sarum.

sies, as we doo now against you.

¶ Sarum.

Even so when John the Bishop of Constantinople had taken vpō him to be called the vniuersall Bishop of the whole Churche, whiche title afterwarde the bishop of Rome beganne to vsurpe to him selfe, & for the mainte- nance of the same, hath oftentimes dis- quieted and shaken the whole worlde, but when the Bishop of Constantinople first beganne to vse this title, Gregorie beyng then Bishop of Rome, confoun- ded him only with the negatiue. *Nemo, saide he, decessorum meorum hoc profano vocabulo uti voluit.* None of my predeces- sours (whiche had continued from Pe- ter downwarde, for the space of sixe hu- dred yeres after Christ) wolde euer vse this unchristianlike and lewde name.

Lib. 4. Epist. 80. And agayne Epist 92.
Sancti ante legem, Sancti in lege, Sancti sub gratia, omnes perficientes corpus domini in membris sunt constituti. The holie menme before the Lawe, the holie men vnder the

The Replye of the

the Law, the holy men vnder the grace
of the Gospell, altogeahter making vp
one body of the Lord, are placed amogst
his members. But none of them wolde
euer suffer him selfe to be called vni-
uersal. I haue chosen me specially these
examples, because they seeme to serue
me to double pourpose. Thus Grego-
rie reasoned then, as we doo nowe, on-
ly vpou the negative, and if the Bishop
of Constantinople had benne able to
proue but one affirmative, that anye
Bishoppes of Rome afore time had vsed
that title, or that euer anye man other
before the Lawe, or vnder the Lawe,
or vnder the Gospell had suffered him
selfe to be called vniuersall Bishop, the
had Gregorie benne confounded.

C Cole.

D. Cole confesseth, **T**wo pourposes against your
that no Bishop of **T** selfe. Gregorie proued a nega-
tive, because none of his fore
tome before Gre- fathers euer vsed that title. As one
gorie, that is, for mighte saye, that you preache is
the space of vi. hū- naught, because men in times past
dred yeeres after taught not so. This parte of Gre-
Christ, wold euer gorye serueth no whit to disproue
the

Bishop of Sarum.

The Soueraigntie, as Driedo will teache you,
if you bouchesau to reade hym.

take vp
him the
title of
vniver-
sal Bis-
shop.

The Replie of the Bishop of Sarum.



OU saye I brynge
Gregorie agaynste
my selfe . God be
thāked you are able
to brynge neyther
Gregorie, nor anye
els , that in anye of these matters
may but seeme to make with you.
But if Gregorie stande vpon the
negatiue , as I doo , and as you
your self confesse, he maketh suffi-
ciētly to my pourpose. Now iudge
you whether these proufes be ne-
gatiues, or no.

Nemo decessorū meorum , hoc
profano vocabulo vti voluit . **Or**
this. Nemo se vniuersalem dici vo-
luit . **And**

The Replye of the

And saye not I alleadge matter against me selfe, onles ye haue wherwith to disproue it better.

You answeare farther, that one might say the like against vs, that we preache this daye is naught, bicause men in times past taught not so. Like as Gregorie founde faulte with John the Bishoppe of Cōstantinople, for that he entitled himselfe an vniversall Bishop of the whole Church, where as none of his predecessours dourst ever take that name vpō him. In dede this aunswere mighte haue sum shew, if men in times past had never taught so, as we teache now. But I doubt not but herein your owne learning & conscience crieth out against you. For you knowe that the matters that lie in question betwene vs, haue ben taught,

as

Bishop of Sarum.

as we now teache them, bothe by Christe him selfe, and by his Apostles, and by the olde Doctours, and by the auncient generall coucelles: and that you, hauing none of these or like authorities, haue set vp a Religion of your owne, & builte it only vpō your self. Therfore I may iustly and truely conclade, that you now teache and of long time haue taught the people, touchyng the Masse, the Supremacie, the Commen prayer &c. is naught: for neither Christ, nor his Apostles, nor the olde Doctours, Tertulliane, Sipriane, S. Hierome, S. Augustine, S. Ambrose, S. Chrysostome, &c. euer taught the people so as you haue taught them.

You saye this place serueth me nothing agaynst the supremacie,

The Replye of the

I marueile mutche you say not, it serueth you to proue the Supremacie. Gregorie sayeth no Bishop of Rome vntill his time, whiche was sixe hundred yeres after christ, wolde euer be called the uniuersall Bishop.

He saith, that Leo his predeces-
sour refused þ name, not withsta-
ding it were offred vnto him in þ
generall Councell of Chalcedon.

He sayeth, it is a proude, and a
prophane title, and a name meete
for Antechrist.

He saith, who so euer wil take
that name vpon him, is Antechri-
stes forerunner.

He saith, to consent to sutch a
name is the deniall of the saythe.
And yet saye you, he speketh not
one worde agaynste the Supre-
macie.

Here

Bishop of Sarum.

Here would I faine be answere-
red one thinge by the waye , if no
Bishop of Rome would euer take
vpon him to be called the vniuersall
Bishop , or head of the whole
Churche, for the space of sixe hun-
dred yeres after Christ, where thē
was the head of the vniuersall
Churche all that while? Or howe
coulde it then contine we with-
out a head , more then nowe? for
now you saye it is vnpossible. Or
if the Churche had no vniuersall
head in the earthe for so longe a
time after Christe , why doo you
nowe founishe out the Bishoppe
of Romes authoritie in the hea-
ryng of the vnlerned, with such
a glorie and face of antiquitie?
As if the Bishop of Rome had e-
uer benne named the head of the
Church, sence the time that Peter
came

The Replye of the
caine firste to Rome. But bicause
your selfe were not able to auoide
the force of Gregorius wordes,
you did well to tourne me ouer to
Doctor Driedo.

¶ Sarum.

But as touchinge the custome of the
Schooles, I trust ye haue not yet for-
gotten, that Aristotle giveth order
to the opponent in manye cases to re-
quire an Instant of the Responent, as
I doo nowe at your handes. And what
is that els, but in denial to defende the
negative? and to drive the aduersarie
to auouche the affirmative?

¶ Cole.

If you reade again the place in Aristotles To
Ipiques, you shall see there the better to vnder-
stande it. He speaketh it whiche menne dispute
Dialectice, in sutch sorte as we do not. And
therfore it serueth not your purpose. But I
tell you yet once agayne, I come not to dispute,
but to learne.

The

Bishop of Sarum.

The Reply. Sarum.



Neuer thought it had
bene so high a misterye
to vnderstande the na-
ture of an Instante.

Children were wont to haue it in
their common disputacions in the
paruise Scholes in Oxforde. If
it serue only for them that dispute
dialectice, and ye (as ye pretende)
beare the person onely of a lernet
and come not to dispute, why the
did ye alleage against me the cus-
tome of the Scholes, and the dis-
putacion of maisters of art in the
vniuersities? ye knowe they vse
there to dispute onely dialectice,
and none other wise. And that I
spake herein, I spake only vpon oc-
casyon of your own wordes. How
shall I thinke ye remember your

H. i.

Act.

The Replye of the
Aristotle, if ye so sond forȝet poure
own letters.

Can it be done by Sarum.

But that ye wit not do, and ye know
why, although ye dissemble it. But
soner ye require to se our groundes
And what better grounde can we haue
vn our syde, then that Doctoure Cole
the cheseste man vn the other side, can
 finde no grounde to stande agaynste vs

Cole.

Ridetur, chords qui semper oberrat eadem.
Doctor Cole will proue it, when it com-
meth to his turne.

The Reply. Sarum.

Sing for lacke of Do-
ctores ye aunswere me
with Poetes, it shall do
well to answere you a-
gayne with the same. Decies repe-
tita placebunt. And yet when ye
come

Bishop of Sarum.

come so often with the pretence of desire to be taught, and of your recognisance, if I liste to skoffe as ye do, why may not I as wel say to you, Ridetur, chorda qui semper oberrat eadem? As for the prouing herof, ye do wel to take a day. In the meane seasō geue others leaue to thinke the trueth.

g Sarum.

HE that wil make any Innovacion
I say ye, must geue a reason of hys
doinges. O master Doctour, thys
reason figheth most against your selfe
for ye haue misliked and put away the
moste parte of the order of the Prymy-
tive churche, & yet ye neuer gaue good
reason of your doinges.

¶ Cole.

IN the ende of my wryting ye shal finde mine
answere to that ye here saye. The laste answ-
ere.

H.ii.

The

The Repleye of the

The Reply. Sarum.

And there shall you finde the
Replie.

¶ Sarum.

Esaye ye are in possession. **N**o, ye
Y were sometymes, ye are not nowe
and when ye were ye had no ryght
title or good euidence to clayme by. **N**o
moze then they whiche sometyme late
in Moses chaire, or they that saied. **N**os
sumus filii Abraham, we ar the children
of Abraham, and therby claimed their
possession. **T**herfore ye were possessores
male fidei, and for that cause ye ar nowe
iustly, and ordetly remoued.

¶ Colc.

When ye meddle with law, ye shewe your
skil. I am stil in possession of all that ever
I taught, and if you put me out of posses-
sion by force, I ought to be restored. Had not the
Priesters in the olde law good title to sit in Mo-
ses chaire? What ye forgeat your selfe, yeras per
die. The lawe accompteth no man, male fidei
possessorem, after that he hath continued in pos-
sesson

Bishop of Sarum.

cession an hundred yeares. But I pardon you
for mistaking the lawe, it is not your faculte.

The Reply. Sarum.

I haue not so little skil in the law
but I understande what are
male fidei possessores. And as
now(god's name be praysed) it is
well knownen that ye haue bee in
there, ye are put out of possesyon
not by violence of man, but by the
very force of god's trueth, whiche
so deuoureth and consumeth vp al
erroure & falshed, as Moyses ser-
pent deuoured and swalowed vp
the fayned serpentes of the Soz-
ceters. If ye claime to be restored
be not agreued to shewe youre e-
vidence.

Where ye say the Bishops and
Priestes that wer in christ's time
had good title to sitte in Moyses

H.iii. chaire,

The Replye of the

chaire. I graunt you they had euen as good title, as ye had to sit and beare rule in the Churche of Chy whole. And therfore your example misliketh me neuert a whyte. Yet ye know Chy whole called them Fures, & latrones, theues & robbers: and sayd unto them, Vos ex patre Diabolo estis. ye are y chyldren of the deuill.

Ye say the lawe accompteth no man possessor male fidei, that hath continued in possession one hundred yeares. Whiche thinge notwithstanding I can be content to graunt you to be true in the ciuile law, yet is it not true in the lawe of God, and that, as ye knowe is proued by diuers authoritez euen in youre owne decrees. Distin. 8. There is alleged S. Augustyne, whose wordes are these.

Veritate

Bishop of Sarum.

Veritate manifestata, cedat cō-
fuetudo veritati. Nemo cōfues-
tudinē & rationi, Veritati p̄r-
ponat: quia cōfuetudinē ratio &
veritas sēper excludit. After the
trueth is once founde out, let cu-
stome geue place vnto the truthe.
Let no man set custōe before truthe
and reason, for reason and trueth
evermore put custome to silence.

Likewise S. Gregorij, and his
wordes are these.

Si consuetudinem opponas, ad-
vertendum est, quod Dominus
dicit, Ego sum via, veritas, & vi-
ta: non dicit, Ego sum consuetu-
do. Et certe quālibet consuetudo
quantumuis vetus, quantum-
uis vulgata, veritati omnino est
post ponenda. Use lay custōe
for your selfe, ye muste remember
that Chryſt sayeth. I am the way.

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H. iii, the

The Reply of the
the trueth, and the lyfe: he sayeth
not I am custome: And Doubtles
any custome, be it never so aunci-
ent, never so commen, yet muste it
nedes yelde to the trueth:

Likewise. S. Ciprian, whose
wordes be these.

Si Solus Christus audiēdus est,
non debemus attendere, quid ali-
quis ante nos faciēdum putarit,
sed quid, qui ante omnes est,
Christus prior fecerit. Neque
enim hominis consuetudinem
sequi debemus, sed veritatē dei,
cum per Esaiam Prophetam De-
us loquatur, & dicat, sine causa
colunt me docentes mandata, &
doctrinas hominum. If onelye
Christ must be heard, we may not
weigh what any man hath thought
good to do, that hath been before
us, but what Christ hath first done
that

Bishop of Sarum.

that is before al men. For we may not folowe the customes of man, but the trueth of God : specially for that God sayeth by the Prophete Esay. They worship me in bayne teaching the commaundementes and doctrynes of men.

Thus ye see, euен by youre owne decrees, that custome agaynst the trueth is a very sunple ground to builde vpon.

And like as ye vse to say, Nullum tempus præscribit Regi, Some thynketh, of good ryghte ye ought as wel to sai, Nullum tempus prescribit Deo. Otherwise Antichrist shal come, and sit in possession of the holy place, and beare hymselfe as if he were God, and that God knoweth, howe many hundred yeres together. And yet at the last he shalbe but Antichrist sit

The Reply of the.

fit he never so high. for prescripti
on of an hundred yeates, can not
make this falsehood to be þe truth
nor can any þescription be availe
able in yourt oþer lawe, orlesse it
haue bonum titulum: and that in
Religion must nedes be the word
of God. whiche woyde, forasmuch
as ye haue not to alleage (as ye
your selfe knowe, no man better,
all the face of your þescription is
but bapne. And therfore ye were
as I saied, possessores malæ fidei.
And ye haue a rule of your law,
possessor malæ fidei, nullatemporis
longui quitate þæscribit. And
therfore Christ in þe case of diuerse
rested not vpon the custome that
was then received, but appealed
vnto the first institution of mary
age and tolde the Pharisæs then,
as we nowe tell you, A principio.

non

Bishop of Sarum.

non fuit sic. It was not so at the beginning.

Wheras ye say I mistake your lawe, I graunte it is possible I may so do, as wel as you. Howbe it, I am wel assured in thys place I mistake it not. I wold to god you beynge a doctoure of the law, dyd no worse mistake the Scriptures.

Sarum.

Non is ye thinke ye haue wronge, shewe youre evidence oute of the Scriptures, the Doctours, or Coucels, that ye may haue your right again and so reeter. I require you to no gret paines, one good sentence shalbe sufficient. We wold haue your priuate masse, the Bishops of Romes Supremacie, the commen prayers in an vniknowen tonge, and for defence of the same, ye haue made no smal a do, me thynketh it

The Reply of the

it were reason ye shold bryng some authuritie, besydes your own: to auouche the same withal. Ye haue made the unlearned people beleue that ye haue all the doctoures, al the counsels, and fiftene hundred yeares of your syde. For your credittes sake, lette not all these great bautes come to nought.

Colc.

I Enter no suite agaynst you, and it were folly to shewe my euidence vntil it may serue, and take place. I craue onely to bee informed, whiche I cannot obtayne, when I commence law agaynst you, then thys speachs maye serue you to some purpose.

The Reply Sarum.



If you will not prose-
quute your suite, it is
reason ye be caste in a
none suite. But ye doo
best to make a delay, for ye knowe
ye haue to do with the that haue
seen your euidence.

Be

Bishop of Sarum.

We saye ye kepe youre proues
vntil some better time, when they
ma~~ke~~ serue, and take place. When
Pompei, a noble gentylman of
Rome, was marchyng soorth to
fght in the fielde against his ene
my Julius Cesar, and Cato an
olde graue Senatoure, one of the
same partye had shewed hym he
wanted menne, tush quoth he, I
shal haue men yenough for as soe
as I shal but stampe the grounde
with my fote, ye shal se spyring vp
a swarne of Souldiers. After
ward whē the fielde was fought
and Pompei discomfited, and be
gan to flie with much dishonour,
O sir saied Cato, where is nowe
your promesse, why stampe ye not
the grounde, whē shal we se your
swarne of souldiers, euē so may
I saye to you, notwithstanding
youre

The Reply of the

your greate bauntes that ye haue
made, ye se now ye are discomfet-
ted, ye see the fielde is almoſt,
wherē at now your crakes of doc-
tors, and councels? why stampe
ye not your bokes? why come ye
not forth wþ your euidence? Now
ye stande in nede of it, now it will
serue and take place, if ye haue a-
ny. But ye learned thys pollicy of
your Tully, Scitum est, sayeth he,
causam conicete in tempus, cum ad
ferre plura, cum velis, non queas,
when ye haue no more to say, it is
wisedom to lay the faute in time.

Sarum.

Wherē ye say ye are in place of
a learner, and gladly come to
be taught, ye must pardō me
to saye the trueth, I reken
your very frendes, in thys point, wþll
hardely beleue you. For if ye wer desi-
reus

Bishop of Sarum.

com to learnie, as ye would seeme to be
ye would come to the church, ye would
resorte to the lessounis, ye woulde abyde
to heare the Sermons, so these are the
scholes if a man wyl to learnel. It is a
token the scholler setteth litte by hys
woke, that wyl never be broughte to
schole.

John Cole.

Why I come not to your Sermons
this question is captious : and yet
ye are not her with discharged wypy
yt shold not enstrucTe me. As me
choose their wiues, so choose they
their teachers. S. Augustines and S. Chrysostomes
Sermons tende more to teache then to
convince.

The Reply Sarum.

I Meante not to be captious, but
I onely to put you in remembrance
that your pretence of learninge
is but feyned, & that you are not
indeed so willinge to be taughte
as ye would seeme to be. When so-
ever

The Replye of the

ever ye shall shewe me by youre
labo that a man may be required
to proue a mere negatiue, I wil-
be contente to conferre with you,
and to shewe you the reste of my
proues.

Ye saye ye chose youre teacher
as men do their wifes, many me-
ar led by folly and phausy in chou-
sing their wifes, I woulde your
lucke shoulde be better in chouising
your teacher. But S. Paule pro-
phesied in his tyme, þ there shoule
come scholars with titlyng eares
and chose themselues techers ac-
cording to their owne appetytes
that shuld turne awai their eares
from the trueth; and geue them-
selfe to the hearing of fables. The
Prophete Esay saith, there were
scholars in his tyme that woulde
saye to their techers. Loquimini
nobis

Bishop of Sarum.

no bis placentia, videte nobis etro-
res. Auferte a nobis viam, declinate
semitam, cesse ta facie nostra sanctus
Israel. That is speake vs sutchē
thynges as may lyke vs. See vs
errours, leade vs out of the way,
bring vs oute of the path. Let vs
haue no more of the holye God of
Israel before our face. And shal I
thinke you chouse me for loue, as
men do their wifes? I can as yet
little finde it in youre talke. But
because I came nere to þ matter,
and with my negative declared
the weakenes of your syde, more
then some others did, therefore ye
brake out first vpon me, and laied
in a claime without euidence.

And hauiug nothing to say, ye
woulde seeme to haue somewhat.
As women that woulde seeme to be
wyth childe, sometymes reare vp

J. i. their

The Replye of the
their bellies with a cussion.

Sarum.

YE desire, ye maye not be caste of, but
that your syte may be considered.
And yet this halse vere long I haue de-
sired of you, and all your brethren, but
one poore sentence, and still, I knothe
not how, I am caste of, and can geat no-
thing at your handes.

Cole.

YE stande not in case like. What nede so
muche of one thyng?

The Reply. Sarum.

YE are much behoden to your
recognitione, ye make much
ado, and yet bryng no thyng.

Sarum.

YE call for the spesyal lynes
of our doctrine, which thyng re-
quireth a wholy boke. Wheras if
ye

Bishop of Sarum.

ye of youre parte, woulde vouchsafe to
bryng but two lynes, the whole mater
were concluded.

Cole.

All that I required may bee couched in syze
lynes, and, for onght I see, in lesse to.

The Reply. Sarum.

Let the reste of youre trueth be
tryed by thys. Beknowe, that
the olde fater. Theodoretus, had
more then sixe lynes of oure syde,
and therfore D. Clement tare the
whole place out of his boke, and
burnte it, thinking there had been
no more copies, least perhappes it
should come to lyght.

Beknowe, that Occam, one of
your own doctoures, hath more
then sixe lynes againste you. And
therfore the last Pope cōdeinued
 hym as an heretique.

The Replye of the

¶ We know, there is some what
beside in S. Augustine, in S. Hiero-
nime, in S. Chrysostome. &c. I
believe more the Roperde, or Cap-
per, could ever aunswere.

Ye knowe, that ye youre selfe in
your last aunswere graunted me
that the examples of þ þrinitie
churche are of our side and there-
fore ye rest vpon an other poynte
that the þrinitie churche in the
Apostles, and old doctoures time
was but an infante and a babe in
comparysyon of youre Churche of
Rome. Therfore me chynketh, sa-
uing that it was your pleasure, ye
were some what ouer seen to say,
that all our allegacions maye be
couched in syxe lines. But as I
haue offred you ofte tymes bring
ye but two lines of your syde, and
the fielde is yours.

Sarum.

Bishop of Sarum.

Sarum.

YEt lest I should seeme to slye con-
ference and trial, which in dede in
this case I moste desire, or to fo-
lowe you in discoursy, I wyll
performe some part of your request, al-
thoughe in dede it be unreasonable.

Colc.

IT is not discoursy, to refuse to do that, wher-
wyth I myght forfeite my recognisaunce.

The Reply. Sarum.

YOur recognisaunce doth you
good seruice to saue your cre-
dite, ye slye awaye lyke a faynte
Souldioute, and yet holde vp
your shielde as if ye were fighting
styll.

Sarum.

AGainst your new devise of Trans-
substantiacō besides many others
I. iii. whom

The Replye of the

Whom I now passe by ye haue the ~~cler~~
fathers, & doctoure, Celassius, whose
judgement, I beleue, ye wil regard the
more, because he was sometymes a Bi-
shop of Rome, which see, as ye haue
taught, can never erre. And isalleaged
in the decrees, his wordes be playne.
Non desinit esse substantia panis,
& natura vini.

Cole.

I Deuel ye wryght much, and reade little, Se-
lasius is ful answered by capper, in articulo de
transubstantiatione. Ye alleage his words other-
wise then ye synde them, which faulce I trust
groweth of ouer syght,

The Reyly. Sarum.

Howe are ye so priuie to my
readyng? whyse men auouch
nomroe then they knowe,
ye lackte shifte when ye were dñe,
uen to wryte thus. I assure you I
haue not been so slacke a student
these

Bishop of Sarum.

these xx. yeares, but that besydes
other old wryters of diuers sortz
Greke and Latine, I haue notspa-
red to reade ouer, euен suche as
haue wrytten of youre syde, as
Roffensis, Pighius, Hosimaste-
rus, Eckius, hosius, and sutch o-
thers, and yet, vntil thys day I ne
uer set abroade in prynce. xx. linez
But thys is youre olde wont, to
make the people thinke that we
reade nothyng. els but ii. penny
doctoures, as ye cal them. As in
the disputacion at westminster,
ye would seeme to stand in doubt,
whether we were able to vnder-
stande you or no, when ye speake
a little Latine and as of late ye
doubted not to saye, that mayster
doctoure Mattyr was not able
to make a Sillogismus, whyche
thyng in dede, is as true, as þ rest

The Replye of the
of your religion.

But I praye you, what had Stephen Gardiner read, whē he alleaged the thirde booke of S. Augustine, de sermone Domini in monte, and yet S. Augustine neuer wrote but two.

What had the saime Stephen Gardiner read, when he alleaged Theophilactus, and called hym Theophilus Alexandrinus, who was before Theophilactus wel neare fyue hundred yeares.

What had doctoue Smyth of Drō. read, that openly in the disputacions there, Anno. Domini. 1554. alleaged the coucel of Nice to proue the phansy of your transubstantiacion: and when he cāe to shewe the place, was not able to fynde one worde, other in that councell, or in any other of antiquie,

Bishop of Sarum.

quitie, that myghte seine to make
for it.

What had he read, that beyng
a Judge in the same disputacions
cryed out so bitterly vpō that mā
of God, the Archebishop of Can-
terburye, and that fourre or syue
tynes together, ostende mihi qua-
lis corpus fuit? qualis corpus fuit?
and was not hable to vitter hys
mynde in congrue latine. Thys
thing I trust, ye wil recorde with
me, for it was spoke in your own
hearyng.

D. Ogle
throp.

Your importunitie hath cau-
sed me, contrary to myne own na-
ture, to vitter these things, which
otherwyse I could haue concei-
led. O, bost not your self to mutch
of your great readynge. When ye
brynge me any olde Doctoure, or
council, for youre purpose in the
matters that we nowe talke of,

The Reply of the.

then wyll I saye, ye haue read
mutche.

As for Gelasius how soever it
pleaseth D. Capper to construe
hym, he sayeth plainly, that in the
Sacrament there remaineth the
substaunce, and nature, of breade
and wyne. But ye say, I alleage
Gelasius otherwyse then I fynde
hym, a hereof your frendes haue
made mutche a do. I see, it muste
be a very small faulte that shal es-
cape your eyes. Gelasius wordes
be these. Non desiit esse substan-
tia panis, vel natura vni. ~~Wh~~hyche
wordes, hauing not the booke at
hande, I reported thus. Non desi-
nit esse substantia panis, & natura
vni. I beseche you, how far went
I either from the wordes, or fro
the meaning of the authoures? I
see it was not for noughte, that
childre

Bishop of Sarum.

childe in the Scholes wer wote
to fynde a difference betwene
these two propositions comedie
bis panem, and bis panem comedie.
But I perceiue þ faute was such
that ye were loth to make mater
of it. If I had altered any parte
of the sence and meanyng of the
wryter, I trowe, I had ben lyke
to heare more of it.

I remember what a clappyng
of handes, and stampyng of fete,
ye made at Oxen. agaynst that
notable godly learned man, the
Archbishop of Canterbury, soz
that he, alleagyng a place oute of
S. Hilarie, hadde chaunged but
one letter, and wrytten, vero, in
steade of v erc, V e tryumphed o-
uer hym, and poyn ted hym to the
people, and called hym a falsarie
a wryster, a corrupter of the Doc-
tours.

The Reply of the.

toutes. And yet afterwarde it
was founde, and wyl yet appere
that two of your own doctoures
Steuen Gardiner, and Smythe
in their own pryncted bookes had
chaunged the same letter, & wryt-
ten, vero, as wel as he.

Howbeit, God bee thanked, ye
wyl not geue me cause to fynde
sutche faulte with your allegati-
ons, for ye are able to alleage no-
thyng at all.

But it were to longe to shewe
how many tymes, & how shame-
fully, the wryters of yowre syde
haue corrupted theold doctoures.
But for example sake, of a greate
nomber to shew you one or two,
how thinke ye by your doctoure
Piggibus, that violetly altereth
both the wordes, and the meanig
of S. Augustine. for where S.
Augustine

Bishop of Sarum.

Augustine wryteth thus. Quid tā
grate offerri, aut ab illo suscipi po-
test, quam caro sacrifici nostri, cor-
pus effectum Sacerdotis nostri,
meanynge the Sacryfye that
Chryst offered vpon the Crosse.

Piggibus putteth in of hys own
A nobis, whiche S. Augustyne
had not, and made vp the sentēce
of thys sorte. Quid tā grate offer-
ri a nobis, aut ab illo suscipi potest,
quam caro sacrifici nostri, corpus
effectum Sacerdotis nostri, and so
perforce, turned it to the pretēsed
Sacrifice of your masse.

De. Tri.
libro. 4.
capi. 14.

How thinke ye by Steuē Gar-
diner, that in his boke of the De-
uels sophistrie, was not afraied
to corrupt the wordes of the holy
Prophete Dauid: for where as
Dauid had wrytten. Escam dedit
timentibus se, he doubled the pro-
noune

The Reply of the
noune, and wrote it thus, Escam
se dedit timentibus se. This must
nedes appeare to bee somewhat
more the an ouersight. But what
nedeth mo exaples? Camotensis
a doctoure of your own, sayeth in
generall of all your syde. Vim fa-
ciunt Scipturis, vt habebant plen-
tudinem potestatis, they wreste,
sayeth he, the Sciptures violet-
ly, that they may haue the fulnes
of their power.

¶ Sarum.

But to auoide this authoritie, som
men, of your syde, haue ben drue
to expounde these playne wordes
of Gelasius, in thys sort: *Non desu-
nit esse substātia, hoc est, non desu-
nit esse acci-
dens.* Euen as ryght as the glose ex-
poundeth the *Terte Dist. 4. Statuimus
id est abrogamus.*

Colc.

Shew

Bishop of Sarum.

Shewe what they are, that it be not thoughts
that ye devise this of your own fantasy. This
glose ye mislyke, because ye understande not the
Glosers meaning. It may stande ful wel.

The Reply. Sarum.

What if I should say Doc-
toure Cole hath expoun-
ded it so? If not, then I
pray you imagen with your selfe
how ye may be able to shifte away
Gelasius otherwise. But because
ye will nedes put me to my prou-
fes, in a matter that ye knowe is
plaine, I pray you take y^e paines
to reade Steuen Gardiner, in
hys booke that is aunswered by
the Archebishoppe of Canterbury Thomas Crāmer, ye shal find
these wordes, Gelasius sayth he,
speakyng of the bread and wyne,
reciteth not precisely the substance
to remayne, but sayeth the sub-
stance,

The Reply of the

statunce or nature: whiche nature
he calleth after the properti. Here
by thys doctoures mynde, substā-
tia, is latine for propertie, whiche
as ye knowe, is nothyng els but
accidens.

And agayne in hys booke that
he calleth. Marcus Antonius Con-
stantius, wrytten in latine, ye shal
 finde these wordes: Quod ait pa-
nem in sua substantia, vel natura
manere, vel substanciam sentit Ac-
cidente, vel naturæ proprietatem.
It is a very straunge phrase of
speache to say substantia accidēt.
But it is as straunge to say, as he
sayeth in another place, Acciden-
tia sunt substantiarū partes. How-
beit after ye had once deuysed a
newe religion, it was mete that
ye shuld deuyse out also some new
phrases of speach, that never had
been

Bishop of Sarum.

been heard afore. And yet is not this the grossest part of your learning neyther. Now I trust, ye se I deuyse not this of myne own phantasye.

I marueile somewhat that ye saye I vnderstande not the Glosers meaning. For me thynketh there is not so highe nor mysticall learnyng in it, but that a meane learned man may sone reache vnto it. But I see, it must bee a desperate soze, but ye wil fynde sum salue for it. I praye you first read the text, and then consider howe handsomely the glose will frame vnto it. The texte is this: Statuimus, vt septem hebdomadas plenas ante sanctum Pascha, omnes Clerici, id est, in sortem Domini vocati a carne ieiunent. Nowe foloweth your glose, Statuimus, id est, abro-

R. i. gamus

The Replye of the
gamus. And because ye vnderstād
the glose better then I, as ye say,
and lyke it so wel, reade the texte
accordingly, and say thus, Abro-
gamus vt septem habdomadas ple-
nas ante sanctum Pascha, omnes
clericī a carne icunnent. And I be-
lieue what soeuer meanyngē ye
make of it, ye shall make but vn-
handsome latyne. Now let your
reader iudge, whether of vs two
better vnderstandeth the glosers
meanyng.

¶ Sarum.

Here ye haue, that after þ words
of consecraciō, there remayneth
in the sacrament the substance
of b̄read and wyne. Now b̄ryng
ye but one doctoure, that wyll saye, as
ye say, that there remayneth onely the
Accidentes, and shewes of b̄read & wine
and I wil yelde.

Colc.

Bishop of Sarum.

¶ Cole.

Ofte and faire, ye haue not read the answer
Reade Royarde, and ye shall see more. As
my cue I shalbe ready for ye.

The Reply Sarum.

If Royardes answere had been
worth the heaþyng, ye woulde
not haue been ashamed to haue
alleaged hys words. At your cue
ye wylbe as ready, as S. George
a horse backe, euermore riding, &
yet euermore standyng stil, ye wyl
be a very euil Auditoure, that lay
down so litle, and reken so muche
But bryng some olde councell, or
doctoure, wþth you at youre cue,
or els folke wyl say, ye haue none
to bryng.

Sarum.

B.ii. 28

The Replye of the

A touching a priuate masse, Gre-
gory sayeth in his dialogues, that
before the tyme of the communio-
n the Deacon was wont, euē in his
tyme, to crye vnto the people on thys
wyse. *Qui non communicat, locum cedat alteri.* Who so wil not receive, let hym de-
part, and geue place to others.

¶ Colc.

Y^E haue better stusse then this, I trowe, for
this is some what weake.

The Reply Sarum.

What soever this stusse se-
meth to you, youre an-
swere semeth to me very
weake. If ye be no better able to
answere thys, how wyll ye be a-
ble to answere the rest? It appea-
reth by these wordes of S. Gre-
gory, that in hys time, which was
sixe hundred yeares after Chryst,
who so would not communycate
wyth

Bishop of Sarum.

with the **P**ryest, at the communion was commaunded oute of the Churche. Wherby it is cleare they had then a Communion, and that al the congregacion present, receiued together. Nowe eyther shew ye me so much for your priui masse orels saye no more, thyg stufte is weake.

¶ Sarum.

To breake y ordinance of Christ and to communicate the people vnder one kynde only, your own doctrine Gelasius calleth it *Sacrilegium*. And Theophilus Alexandrinus, of the same matter, writeth thus: *Si Christus mortuus fuisset pro Diabolo, non negaretur illi poculum sanguinis.*

¶ Cole.

The decrees, wher ye learned thyg of Gelasius telleth you how ye shold understand it. Theophilus shalbe answered, when I come to dispute with yon.

R. iii. The

The Replye of the
The Reply. Sarum.

Here, I trowe, your memory
deceiued you, ye meane the
glose, and not the decree.
For the wordes of Gelasius in the
Decree, are playne: Diuisio vnius
ciusdemque misteri, sine grandi sa-
cilegio nō potest prouenire. And
the wordes that he vseth further:
ut integra Sacra menta percipi ant,
aut ab integris arceantur: seime not
so much to pertayne to þ þriestes
as to the people. But ye dyd wel
to turne ouer Theophilus vntyll
some other tyme, for I wene ye
had no answere ready made.

Sarum.

THAT the common prayers were b-
sed in the common knownen tonge
ye haue. S. Basill. S. Hierome. S.
Ambrose, S. Augustine, S. Chrysostoe,
and

Bishop of Sarum.

and the Emperoure Iustinian, and many others. The places be knownen.

¶ Colc.

¶ Whether the Greeke, and Latyne tongue, were then vnderstande of the common people, remayneth yet vpon proufe, wel, I trow. S. Basill aproueth not very well, Here I remaine styll in doubt.

The Reply. Sarum.

 Marueile much that any learned man shuld doubt at this. For if the common Greke people vnderstode not the Greke tongue nor the common latine people, the latine tongue, then would I fain know, what tongue they vnderstode. I can see no greate cause why they shuld forgoe at their own tongue, and learne another. But Arnobius, in his tyme called the latyne tongue, Sermonem Italum

¶. iii. be-

The Replye of the
because it was vsed throughoute
all Italy.

S. Ambrose in hys tyme, prea-
ched to the people of Italy in la-
tyn, and as it is to be thoughte,
the people vnderstode hym.

S. Augustine, in hys sermons
to the commen people in Aphrica
hath diuerse tynes these wordes.
Nuncloquar latine, vt omnes intel-
ligatis. Now wyl I speake latine
sayeth S. Augustyne to the com-
men people, that ye may al vnder-
stande me. S. Gregory, in his ser-
mons vsed the latine tongue to
the people, and I trow he spake
not all in bayne. I marueile why
ye doubt not aswel, whether the
commen Greke people vnderstod
Demosthenes, or Aeschines: or
the commen latine people vnder-
stode Cicero, or Hortensius, when
they

Bishop of Sarum.

they speake vnto them in their mother tonge.

Now, that the cōmen praiers, in S. Basiles, S. Ambrose, & S. Augustines tyme were in the cōmen vulgare tongue, marke how well it may be proued. S. Basile sapeth thus of the vsage of the cōmen prayer in hys tyme. Coniunctus sonus virorum, mulierum, pa-
ruulorum, tanquam fluctus ferien-
tis littora, in nostris ad Deum pres-
cibus excitatur. In oure prayers þ
we make to God, we rayse vp
sutch a sounde of the voices of mē
wemen, and chyldren prayinge to
gether, as if it were the noyce of
the waues beatyng against the
sea bankes. Wherby it appeareth
that in S. Basiles tyme, mē, wo-
men, and chyldren, sange in the
Churches altogether.

Chyldren

The Reply of the.

Chrysostom of his time sayth thus
Ne mireris, si in sacris nostris, populus cum sacerdote colloquatur?
Maruile not, sayeth he, if that in
oure prayers the **Pryest** and the
people talke together.

Augustine of his time, saith thus
Non est opus loquitione cum oramus, id est, sonantibus verbis, nisi forte sicut Sacerdotes faciunt, significandæ mentis suæ causa, non ut deus, sed ut homines audiant. **We**
nede not, sayeth he, to vse words,
or sonnde of voice, when we pray
onlesse it be, as the **Pryestes doo,**
to declare their meanyng, not to
the entente that god may therfore
heare them, but that they maye be
heard of men.

But, because ye be a doctoure
of law, I would not haue you for
geat **Justinian the Emperoure,**
the

Bishop of Sarum.

the first compylet of your lawes. He, if ye be remembred, comman-
ded the Bishops that they should
set forth the commen praiers in o-
pen voyce, and that, as he sayeth:
Ut maiori deuotione audientiū a-
nimi efferantur. That is, that the
myndes of the hearers maye bee
stryken with more deuotion. He
thought then that the vnderstan-
dyng of the prayers should enken-
dle deuotion in the hartes of the
hearers. For I beleue, he had ne-
uer hearde saye, that ignorance
should be the cause of true deuo-
tion, as ye boldely auouched in y
disputacion at westminster, in the
hearynge, and wonderyng, of the
most part of the honourable, and
worshipfull, of thys Realme. I
knowe not by what secrete Reue-
lacion ye learned thys syste. For
youre

The Reply of the
your own Counsels say. Ignorantia mater est cunctorum errorum.
That is to say, ignorance is the mother of almaner errours. And the same wordes ye haue alleaged in your owne decrees. Distin. 38. and are very agreeable vnto Christes wordes in the gospell. Erratis nescientes Scripturas: ye are in errore, because ye vnderstand not the Scriptures.

Origines, one of the oldest doctoures of the Church, sayeth thus Tormētum est Diabolo, si quem videat legere sacras literas: possidet enim omnes qui versantur in ignorantia.

S. Cyril sayth, Pueri nostri legunt sacras literas, & ex eo fiunt religiosissimi. Our children, sayth he readed scriptures, and therof they become deuoute and holy.

And

Bishop of Sarum.

And what needeth mo allega-
tions: your own Doctour, Lyra,
sayth. Si populus inrelligat ratio-
nem sacerdotis, melius reducitur
in Deum, & maiori deuotione re-
spondet, Amen. That is, if y^e peo-
ple vnderstand the priest, they are
better brought to god, and wþth
more deuotioþ thei answear, Amen.
It muste needes be a miserable
cause that is grounded only vpon
ignorance, for no man hateth the
light, but he that doth euil. Christ
sayd to the þharises, this is your
tume, and the power of Darkenes
þf the people had vnderstanding
of the truth, they wold not suffer
yow thus to leade them into er-
rour as ye doe, and haue donne.
But I remeber Plinies wþriteth,
that, notwithstanding the Lyon
be a maruelous fierce and coura-
gious

*The Reply of the
glous beast, yet yf ye may once
hodwinck hym, or make hym blid,
ye may lead hym whither ye liste.
Thus much by þ way, I thought
good to put you in remembraunce,
for that the strangenes of youre
doctrine so required, yf ye had as
much to shew of your syde, I be
leue, of your courtesye, ye wolde
not hyde it.*

Sarum.

*Y*þe see I dissaduantage my selfe of
many things that might be spoken
for at thys present, I haue not lea
sure to wryte Bookes.

Cole.

*I*pray you take good leisure, and write affec
tually.

The Reply. Sarum.

A Doctor of Law, and a man
of

Bishop of Sarum.

of wisedom, shoulde bringe more
learnyng, and fewer knowles.

Sarum.

No wisse I needes desire you
forasmuche as I haue folowed
your mynde so farre, eyther to
bring me one Doctour of youre
syde, or els to gyue vs leaue to thynde
ye haue none.

Cole.

I wps, ye know I may not, nor the case I stand
in requireth it not.

The Reply. Sarum.

I wis, ye know ye can not, & ther
fore ye do best to say ye may not.

Sarum.

Ye desyre vs to leaue talkyng a-
gainst you, and no more to deale
so unmercifully wþtþ you in the
pul-

The Reply of the

Pulpittes. Alas master doctour, cal ye
thys unmercifull dealyng? What was
then your dealyng, whē ye wer in pla-
ce: ys ye remēber ye could never bouch-
sauē to cal vs other the Schismatiques
Heretiques, or Traitors, in your pul-
pittes. And yet besydes al that, ye vsed
our Bodies as ye knowl. We only tel y
people, as our deſtis is, that ye wyth-
ſtande the manifest truth, and yet haue
neither scripture, nor doctour, nor cou-
cel for youe. And that ye haue ſhewed
ſuiche extremitie, as the lyke hath not
benne ſene. And now can geue no rea-
nyng why, or ys ye can, let it appare.

Cole.

Ye misreporte me, I ſaide, ys me of yurſyde
Y vsed the ſelues traiterously to Quene Mary
as none of vs do now, not manifest, vntil it
be better proved, ye had but ſ Lawe. ye require
more then any Law wyl bere againſt vs.

The Reply Sarum.

Y f they were Traitors, why
did ye bourne them, as Heret-
iques

Bishop of Sarum.

tiques? The matter would bee lo-
odious to shewe what hath been
wrought by men of youre syde a-
gainst their Princes. But as I
the never liked the, þ drew their
sword agaynst their soueraigne:
euens so now I pray God confound
the, whosoeuer they be, that shall
first begin the same.

What lawe ye ministred vs in
those dayes, I remit it unto you
that are a lawier. But I am wel
assured, ye shewed vs neyther di-
uinitie, nor humanitie. But I
pray you, what lawe had ye, to im-
pryson such men as had broken
no lawe? and so to kepe them in
your cole houses, in stockes, and
fetters, with all extremitie and
crueltie, until ye had made a lawe
for them, and to do with them, as
Cyril sayeth the Jewes did with

L. i. Christ

The Replye of the

Christ, priualligant, deinde cau-
sas in eum querunt: prius captum
habent, quam accusatum. First, thei
bynde hym fast, sayeth Cirill, and
then they devise maitre agapiste
hym. They lay handes vpon hym
before any man accuse hym. Thus
What law had ye, to burne the
Quenes subiectes handes wþch
candelles, or torches, before they
were condened to dye by any law?
What law had ye, to ascite a man
to appeare, peremptorie, at Rome
within lxx. dapes, and yet that
notwithstandyng to kepe him stil
in pryson in Oxforde? and after
wardes for not appearyng at hys
day, at Rome, to condemne hym
there as obstinate? dux. 231101
Or what lawe had ye, to putte
thesame man to death against the
expresse wordes of your own law
after

Bishop of Sarum.

after he had subscribed vnto you,
and was founde in no relapse? I
trust ye can say somewhat herein.
For that you being then a lawier
and in commission, had the execu-
tion of that lawe. But I beleue,
whē ye haue searched your booke
through, ye shall finde ye had not
so much law, as they that sayed,
Nos habemus legem, & secundum
legem debet mori.

Quid. qd. y Sarum.



Here ye say, our doctrine,
is yet in doubt. I assure you
to vs it is most certain, and
out of doubt. But if ye for
your part be yet in doubte,
reason and charity woulde ye haue been
better resolued, and quite out of doubt,
before ye had dealt so vnmercifully w
your brethren.

Cole.

L.ii. 3

The Replye of the

I doubted more then I doe nowe, ye geue me
good cause to be well confirmed.

The Reply. Sarum.

This is a faire shifte of retorique
when other helpe sayleth you
even though the pharises aftert hey
had ben long in a maimmeryng,
and in doubt of Chryst, at the last
were fully confirmed and oute of
doubt, and saied vnto hym, iam
scimus te habere daemonium. As if
they should then haue sayed vnto
Chryst, as you saye now to vs we
doubted more before then we doe
nowe, for nowe ye geue vs good
cause to be wel confirmed. But if
I haue confirmed you bryngynge
such proues as ye are not able to
aunsweare, howe then thynke ye
haue others cause to be confirmed
at youre handes, that haue vsed
such

Bishop of Sarum.

such extremitie, and yet are able
to bryng nothyng at all.

Sarum.

Yare bounde ye say, and may not
dispute: yet are ye not so bounde as
ye haue bounde others. But when
ye wer at libertye, and a free disputaci-
on was graunted and offered at West-
minster before the Quenes maiestyes
most honorable couell, and the whole
state of the Realme, I praye you, whe-
ther part was it that then gaue ouer?
And yet then, ye knowe, ye werenot
bounde, onlesse it were to silence, bee-
cause ye had nothyng to say.

Cole.

At westminster we came to dispute, & were
aunswered that there was none appaynted,
wher we refused not to wryte neyther. But
wher our boke could not be read as yours was
we refused not vitterly to dispute, but onely in
the case, if our boke could not bee suffered to bee
read as indifferently as yours was. Now hat-
dely weigh whether ye haue indifferently repor-
ted, that we vitterly refusid to dispute with you,
ay no.

L.iii.

The

The Replye of the
The Reply. Sarum.

YE could not lightly haue gotten so many vntruetes together, without some study. Where ye say, ye were aunswered, there was no Disputacion appointed at Westminister, if I should aske you who made you that aunswere, I reken ye would be to sekynge. For I trust ye haue not yet forgotton, that ye your selfe wer the first man that begāne to dispute there that day, & spake there an wholehoure together without interrupcion. But I marueile ye saye not, that we of our part gaue you ouer, and refused to dispute.

Ye saye, ye refused not to wryte your allegacions, and answeares as ye had promySED to do, and earnestly required it might be so, and yet

Bishop of Sarum.

yet contrary to your request and
promise, ye could not be gotten, as
ye know, to write one line.

We say, your boke could not be
read as ours was, & yet ye know
ye had no boke there to be read at
all, as we had.

As for the indifferent orderyng
and hearyng of the matters, I re-
myt that to them that wer the or-
derers of it, of whom ye cannot in
any wyse cōplayne, but both your
own, and the hearers consciēces,
must nedes accuse you.

The order of y disputaciō was
that both partes should the fyſte
day bryng in their assertions al in
wryting and that the nexte day,
eþter party should aunswere the
others booke, and that also by
wrytyng: which was youre own
request, as it wyl appeare by your

The Replye of the
protestation sent to the councel in
that behalfe. The fyrt day, ye cae
without any boke at all, contrary
to the order taken, and also, as I
hauesayed, to your own requeste.
The second day, ye refused to pro-
cede any farther, and stode onely
vpon this pointe, that onlesse ye
mighte haue the laste woord, ye
woulde not dispute. For ye saied
whosoever might haue that, were
like to discedere cum applausu: for
these very wordes two of youre
own company vttered in latyne,
euen by thesame termes as I do
now. Otherwile ye said ye woulde
not dispute. Which answere was
so baine, that not onely the rest of
the hearers, but also the Bishop,
that then was, of Borke, youre
own frende, founde faulte with it
and was ashamed of it, and bade
you

J. Skotte and
iskeham.

Bishop of Sarum.

you proceude. In conclusion, contrary to al mens loking for, onely vpon your refusall, the disputacion was sodenly broke of: And I am contente to stande to the iudgement of all þ hearers herein, whether I haue reported indifferently, or no.

¶ Sarum.

Yþ say ye remayne still in the faith ye wer baptised in. O master doc-
toure, stande not to mutche vpon
that point. Ye know ye haue al-
ready forsaken a great nûber of things
þt were thoughte necessary when ye
were baptysed. And yet besydes that,
how many tymes haue some of you al-
tered your fayth within the space of. xx. *Gardine.*
þres. Remember well your selfe, who *þ Boner.*
wrote þ boke, *de vera obedientia*, against *þ Tustal.*
the Supremacie of Rome: *þ Who cō.* **D. Cole.*
meded it with his preface? *þ Who set it* *& almost*
forth in solemine Sermons: **Who cōfir.* altherest
med it with open oþer:

The Reply of the

Colc.

What one thinge am I gone from? ye sape
matche, and proue littel. Ye meane the
olde Bishop of Winchester, whō repented at the
houre of his death. And where ye meane. I
descended to the Primacie of king henry at my
first commyng home, or I had laboured the mat-
ter, ye did the like your selfe, For in Quene
Maries tyme, ye subscribed to the Articles, soe
of them we ar entred to talke in, to your no les
blame then myne. There be in thys towne that
both saw you subcrybe, and can bryng forth your
hande.

The Reply Sarum.

YES, I thinke ye are gone from
one thing at the least, besydes
pardons, and pilgrimages. I
meante not D. Gardiner to pull
him oute of his graue, and to tor-
ment hym being dead: as ye dyd
master Bucer, master Phagius,
in Cambridge, Doctoure Peter
marters wife in Oron. & others
mo: but onely that I woulde not
haue

Bishop of Sarum.

haue you builde to mutche vpon
your constancy, whiche hytherto
hath been founde to be euē as the
pleasure of the prince.

But he repented him, ye saye,
when he saw he shold nedes dye
I trust he did so, for he had good
cause so to do. But if he repented
himselfe of hys booke that he had
written so stoutely against þ pope
why did he not recant it in al hys
life tyme? why did he not reuoke
his errore openly? why helde he
his peace? why dissembled he so
devely, for the space of xx. yeares
together.

Ye saye, it was onely at youre
first comming home from Italy,
that ye condescended to the þyp-
acie of king Henry. Here myste
I put you in remembraunce that
ye continewed therin stil al king
Henryes

The Reply of the.

heurles time oute, euен vntill the
death of king Edward, and the
cumming in of Quene mary. And
if her grace had continewed oute
to haue entitled her selfe the Su-
preme head of the church of Eng-
land as she did a great whyle af-
ter her first entry, and that (as it
is to be thought) without burthe
of her consciēce, I doubt not then
but ye woulde haue talkte better
with yowre selfe, and continewed
so still. All this meane whyle ye
came to the churche, ye sayed and
heard the commen praiers, ye mi-
nistred, and receiued, the commu-
nion, and in al your doinges bare
your selfe as any other subiecte of
this realme. And thus helde out,
as I said, for the space of xx. yeres
I may say to you, this was a good
long cumming home. Therfore I
may

Bishop of Sarum.

maye well thus conclude, and ye
must nedes confesse the same, that
either ye deceiued the people then
by your example, and conformitie
of al your doinges, allowing that
religion for good, which in youre
conscience ye knew to be noughe
or els that ye be a dissembler, and
deceiue the people now, makynge
them, as inutch as in you lyeth, by
your example, to thinke this reli-
gion to be noughe, which in your
consciēce, and knowledge ye find
to bee godly, and good. So that
what soever iudgemente ye haue
nowe, or heretofore haue had of
this religion, it muste nedes ap-
peare, that eyther ye be nowe, or
els haue been a deceyuer of the
people.

But after ye had laboured the
matter better, and, as ye say had
read

The Reply of the

Bishop of Sarum.

the like conclusions, I doubt not
but ye would be glad to dooe, as
both ye your selfe, & your felowes
haue done heretofore.

ADVERBIAL ORATION ON THE 27. OF JULY 1530
IN THE CHURCH OF SARUM, ON THE 27. JULY 1530.

¶ We haue Ecclesiam Apostolicam, ye say
Y and we haue none, yet ye knowe in
all these waters y we now entreate
of, we haue the olde doctours churche,
the auncient councells churche, the p^{re}
matine churche. S. Peters churche. S.
Paules churche, and Christes churche.
And thys I beleue, onlesse ye can bring
me good reason to the contrarye, maye
be called the Apostles churche. And I
marueile muche that ye hauyng, as ye
knowe, none of all these churches, or a
ny shadolle or token of them, ye shold
so boldely saye, ye haue Ecclesiam Apos-
tolicam.

¶ Colc.

28.1.1531. ON THE 27. JULY 1531.
DIVISION DISCUSSION. To
MURKIN.

The Reply of the

To thys, and some part of the next Article
ye shalbe aunswere in the ende of thys
writing, as I before sayed.

Sarum.

Where ye say, ye make no innovacions
it is no marueile, for in a maner all
thinges were altered to youre handes,
as may mosse evidently appeare by all
these matters that be now in questyon.
Wherin ye haue utterly chaunged and
abolished the order of the Primatiue
churche, and do nothing els but the con-
trarye. And what evidente profite the
Churche of God hath gotten by it, I
shinke it a harde matter for you to de-
clare.

¶ Cole.

What nedeth so mutche of one thyng? This
scrucheth you to seme to saye so muche.

The Reply. Sarum.

This answere is so shorte, that
it concludeth no thyng.

Sarum

Bishop of Sarum.

Sarum.

YE would haue the matter turned ouer to some sutch generall cou-
cell, as we would be contente to
stande vnto. Howbeit y ye thinke
wil not be in your time. Notwithstan-
ding this I dare boldly saye, sutch a
council wilbe, a great whyle before ye
shall finde any doctoure, or olde coucel,
to serue your purpose. But if there ne-
ver be sutch a councell, yet trueth will
be trueth, notwithstanding. For the cou-
cell cannot make falsehead trueth, but
that thyng that it taketh for trueth, it
certifieth only to be true.

¶ Cole.

I graunt.

Sarum.

Wat what redresse can there be loked
For at sutch a councell, wheras no
man shal be iudge, or suffered to
speake one way or other, but only such
as bee openly, and iustlye accused, and
¶ i. founde

The Replye of the
founde faultie? And whereas he that is
himselfe most out of order, shalbe head
and reformer of the whole?

¶ Cole.

¶ Witch fondc excuses men layc, how true, let o-
ther men iudge.

The Reply. Sarum.

YE knowe, that in youre owne
law there was euermore, Ex-
ceptio Iudicis incompetentis. And
by what lawe can ye finde, that a
man maye be a competente iudge
in hys own cause? if the indifferēt
vsing of the matter maye be tryed
by experyence, in thys youre laste
generall councell holden at Tri-
dent, ye knowe, that not one man
of oure syde, notwithstandinge
there were a great nomber of thē
there, sente thether of purpose by
their Princes, coulde be suffered
to

Bishop of Sarum.

to syt among the rest, or to haue a boyce, or to yelde a reason of hyg faith. And þ Pope, Julius third, gaue out vnder hys brieue, that none of them all shoulde be heard there, vnlesse it were, as he sayed, to recant their errores.

And notwithstanding, þyg-
ghius hymselfe had confessed ther
were open errores in the masse,
not withstandyng Latonus, a
doctoure of your own, had cōfes-
sed a great abuse in the Commu-
nion vnder one kynde : notwithstanding
þius. ii. Bishop of Rome
had sene and confessed great abuse
in the restrayning of Priestes ma-
riage: yet in the same councel they
concluded amonge them selues,
that no maner of thyng should be
changed at al, that had bene once
receiued in their Churche.

M. ii. There

The Replye of the
Therfore these be not fond ex-
cuses, the woldē seeth they be to
true.

Sarum.

Both parties, ye say, haue waded so
farre herein, that now they can go
no farther, and therfore ye would
haue eyther party let other alone.
This ye say now, because ye see ye are
called to an audite, and are not able to
make your accompte. But if ye of your
part had been so indifferent when time
was, many a godly man had now been
alyue.

Cole.

Ye forgeat youre selfe, I saye not so perdyne,
I loke better in the place.

The Reply. Sarum.

If ye meante not so, it skilleth
not greatly. It is to small pur-
pose. Consider it well, and ye
shall

Bishop of Sarum.

Shall synde my conclusion true.

Sarum.

Here ye say, ye would haue the sayings of both parties weighed by þ balaunce of the olde doctoures, ye see that is our speciall request unto you. And that in the matters you wryte of, I desire euen so to be tryed. But why thowle ye alwaye these Balaunce? And being so often times required, why bee ye so loth to shewe forth but one olde doctoure of your side? Ye make folke beleue, ye would not haue the mater cum to tryall. Only ye set forth the emptye names of S. Augustine, of S. Hierome of S. Chrysostome, of S. Basill, of S. Ciprian, of Tertullian, of Ireneus, of Dionisius, of the councelles, &c. As the Apothecaries sette forth their paynted Bores, and ostentynies nothyng in the þe shewe me onely the names of the doctoures, which I knew before. But ye shewe me not one worde in them of the priuate masse, or of the rest of the matters that lye betwene vs. If ye

M. iii.

coulde

The Replye of the

could haue founde any thing in them
for your purpose, I beleue ye wold not
haue brought them emptye.

Ye say all these matters be alreadye
determinyd. But where I pray you: or
in what generall councell? Thys is it
that I wold so gladly knowe at youre
hande, and that ye say, ye haue, and yet
so hingently kepe it from me.

Cole.

Then beginne, if ye thinke the tyme wyl
serue. Or put it ouer till another tyme.
All these be but wordes ofte repeted, and
answering alreade.

The Reply Sarum.

I haue offered and begon in
Iwayne. For ye keepe youre
selfe of, and wyl not come to
answere. These wordes I grant
haue ben vpon good occasyon of-
tentymes repeted, and I thynke
ye wold say some what to them,
if ye were able.

Sarum.

Bishop of Sarum.
Sarum.

Esay, I flaundrously misreporte
the late Councell of Constance. **D**o
good master doctoure, these wordes
sauoure to much of youre choller, and
myght better haue been spared. I speake
more fauourably of that councell, then
I myght haue done. The wordes of the
council be these, speakyng namely of þ
Communion vnder both kyndes. *Pertinaciter afferentes appositorum, tanquam Heretici arcendi sunt.*

By these wordes they that maintain
the manifest ordinaunce of Chryst, and
the practyse of the Apostles, are not cal-
led Schismatiques, as I sayed, but Stub-
burne and wylfull heretiques. Ye see
therefore, my reporte was more fauou-
rable, then the councell deserued.

¶ Cole.

Esay, the councell of constance openly pro-
nounced agaynst Chryst. Wherin I praye
you? Because the fathers there sayed, who so
sayeth it is of necessite to receive vnder bothe
kyndes, and the approued custome of the church
is sacrilege, is to be taken as an heretique: and

M.iii. yet

The Replye of the

yet no heretique, but in a swyng opinion. Then
he lyke ye can bryng in some texte, where Christ
commaunded it shold not be receiued but vnder
both kyndes, which ye can neuer do. So is your
report of this Coucill slauderous stil. Read. 4
Canonem concili Constantiensis.

The Reply. Sarum.

IT greueth you that I shoulde
say, the councel decreed against
Chyſt. But conſyder it a ryght
and ye shall fynde it. Chyſt as ye
knowe, appointed the Communi
on vnder both kyndes, and com
maunded his diſciples to doe the
ſame as he had done it. Therfore
he that commaundeth the contra
rye, and that vnder the payne of
heresy, pronouceth openly againſt
Chyſt.

Ye call it an approued custome
of the churche. Yet ye remember
S. Ciprians wordes that bee al
leaged in yourc owne decrees,
Christus

Bishop of Sarum.

Christus non dicit, ego sum consu-
etudo, sed ego sum veritas that is
to say, Chyſt ſayth not, I am cu-
ſtome, but I am the trueth, But
if cuſtome miſtly iuſtly preuayle
agaynſt an open & playne trueth,
I pray you where was your Cō-
munion vnder one kynde euer at
any tyme, ſence the begynnyng of
the world, allowed for a generall
cuſtome? Or beynge but a particu-
ler cuſtome, as it is, and that re-
ceiued onely of your ſelfe, in what
generall councell was it euer al-
lowed?

Ye ſay, your oþon ordinauntes
may not be broken, withoute the
authoritie of a generall Councell.
And dare ye without any ſutche
authoritie, only vpon a vaine and
particulare cuſtome, to breake the
vniuersal ordenaunce of Chyſte?

Ye

The Reply of the

Be saye, men are not to be iudged heretiques, that wythstande your order herein, but onely to be in a wronge opinion. Here I see that ye, and youre brethren, agree not in iudgement both togeather. And therfore ye shall the lesse marueile, if we disagre, from you, and mistruste you both. for Hosius, a Doctoure of youre syde, is not a stayed to cal it heresye, and sacrilege, hys wordes be playne.

Nuac heresin profert, sèque pollicetur ostensurum, omnes esse impios, qui vtriusque speciei cōmunionem laicis denegant.

And agayn. An autem idem in regno tuo factum nō vidimus? vbi Calix per summum sacrilegium usurpatur? And agayne. velleim autem vnam mihi terrā aliquam ostendi, vbi priuata libidine,

Bishop of Sarum.

bidine, calix usurpari ceptus est
in qua nō, ē vestigio, multæ sint
aliæ & quidem horribiles hære-
ses consequuntæ.

THus, to doe that thyngē that
Chyſt, and his Apostles, and
all the olde fathers did in the p̄p-
mityue Churche, without excepti-
on, thys doctoure concludeth it to
be an horrible heresye.

And if it were taken for no her-
esye, as ye ſaye it was not, then
was your Councell to mutche to
blame that gaue ſo cruel ſentence
agaynſte the people of Bohemia,
for that they thought it necessary
to uſe both kyndes, accordyng to
the iſtitucion of Chyſt, and pro-
nounced thus agaynſt them tan-
quam Hæretici arcendi ſunt. For if
they take them for no heretiques,
they dyd them great wrong to pu-
nyshe

The Reply of the
nyshe the as heretiques. And yet
is your doctoure Hosius to much
to blame, to condemne any thing
for heresye, wythout any word of
God, and speciallye withoute the
authozitie of any olde doctoure,
or any generall councell.

Ye aske me what text I canne
bryng forth wherin Chyſt com-
maunded that the Communyon
shoulde bee receyued vnder both
kyndes. The instituciō of Christ,
and hys commaundement there-
unto annexed, as me thynketh, is
texte good inoughe to hym that
wylbe ruled by Cyryſt. I wyl not
aske ye, what texte ye can brynge
wherin Chyſt hath commaunded
you to minister the Communyon
in one kinde. But this only woulde
I knowe, what texte ye can bryng,
wher by a Preſt ministring the

Sacra-

Bishop of Sarum.

Sacramente, is commaunded to receive it in both kindes, more then any other lay man. I know your answere, ye muste nedes saye, the institution of Chyſt. And yet by youre owne, interpretacion, if a P̄yest communicate hymſelfe vnder one kynde, Gelasius calleth it Sacrilegium whiche thyng I reke he would not haue sayd, if he had not thought it contrary to the oþre words and institution of Chyſt. Algayne, what texte can ye bryng wherby as touching this pointe the P̄yest hath any priuledge aboue the people. If ye can fynde none, as in dede ye ſhal neuer be able, then that, that is Sacrilege in the P̄yest, is also Sacryledge in the people.

Algayne, what texte canne ye bryng, wherby Chyſte hath pre-
ciselij

The Reply of the.

eisely forbydden any man to baptise only in the name of the holye goste: Undoubtedly ye can fynde none, in all the **S**criptures, but onely Chrystes institution. And yet whosoeuer would decree that such kynde of baptisme should be vsed, I trowe, ye woulde saye he decreed agaynst Chryst, becausse he breaketh the instytucion of Chryste.

Euen so doth your Councell of constance, in the matter we last talkte of Therfore my wordes ar true styl, & yet ye (ye muste geue me leue to say the trueth) haue cōcluded with a slander.

Touchyng the thyng it selfe, ye are so certayne of it, that none of you al can tell at what tyme it firsste began. But thys ye knowe well, if ye lyst to be knowen of it, that

Bishop of Sarum.

that it began nother in Chyntes tyme, nor in the Apostles tyme, nor in the olde doctoures tyme, nor wythin the compasse of seuen hundred yeares after Chynt. And therfore if am a nshould aske you of youre Communion vnder one kynde, *De cælo est, an ex homini-*
bus? ye must nedes answere, it cæ
not from heauen, forasmuch as it
hath no testimony of gods worde
but onely crepte in (as Steuen
Gardyner cōfesseth) by a supersti-
cious negligence in the people.

¶ Sarum.

*W*here ye say, ye could never yet find
the errore of one generall councel
I trow this escaped you, for default of
memory. Albertus Piggius, the grea-
test learned man of your side, hath foud
out such errores to our handes, name-
ly in hys boke that he calleth, *Ecclesi-
stica Hierarchia*, speakyng of the second
councell

The Reply of the.

council holden at Ephesus, whiche ye
can not deny but it was generall, and
yet toke parte with the heretique, Ab-
bat Eutyches, agaynst the godly man,
Flavianus: he wryteth thus, *Cœcilia v-
niuersalia, etiam congregata legitime, ut be-
ne, ita perperam, in iuste, impieque, iudica-
re, ac definere possunt*, that is, generall
councils, yea euen sutch as be lawful-
ly summoned, as they maye conclude
thinges well, so maye they lykewyse
iudge and determine thynges rashelye,
vnjustly, and wickedly.

C Cole.

YE gronnde youre selfe vpon Piggius er-
roure. For Piggius holdeth the councell
of Ephesus was generall, which the Coun-
cel of Chalcedon, denyeth. So that I marueile
notche herein of you, that ye allage that for a
councell, whiche hath no place in the booke of
councils.

The Reply. Sarum.

IN Piggius wordes there are
two thynges to be noted. The
one

Bishop of Sarum.

one is, that he sayeth a generall
council may erre in sayth. The o-
ther, that he sayeth, the seconde
council of Ephesus was general.
And for as inuche as ye chalenge
hym onely for the latter, I thinke
ye wyll agree wþth hym in the
firſt, whiche to my purpose is ſu-
ſciente.

But here ye cauſe me to mar-
ueile what ye meane to make ſo
little accompte of Piggius, for
he, as ye knowe, hath been taken
for the chiefeſt champyon of your
ſyde.

Piggius ſayeth, the councell
of Ephesus was generall, and ye
ſay it was not ſo. Ye muſte geue
me leauue to ſaye the trueth, if the
matter come to a, quid dicunt, Piggius
wil be taken in the country
for a man as wel learned, and as

R. i. Skilful

The Replye of the

skilful in the couisels, as D. Cole.
ye shoulde not so little esteeme the
doctoures of your own syde, least
that beyng not able to alleage a-
ny olde doctoure, and refusing the
newe, it may happely be thoughte
ye haue neither old, nor new. And
yet whē ye wet before þ Mueness
maiesties commissioners, at lam-
beth, ye sayed openly there, that
Pigghius is ful of errores. But
sozasmuch as ye your self hath be-
gon to synde faulte wyth youre
own doctoures, I trust hereafter
ye wyl the better beare wyth vs,
if we sometyme shall do the same.
Here ye dryue me to use the moe
wordes, partly to defend pigghi-
us in hys ryghte, and partely to
make you see howz wilfully ye
wythstande an open trueth, ha-
ving so little to the contrary. And
as

Bishop of Sarum.

as ye shalbe founde true in thys,
euен so am I wel content to take
you in al the rest.

First Nicēphorus, and Euagrius, that wryte the whole Storye
and order of the councel of Ephe-
sus, neuer denied it to be general. Theodosius the Emperoure, that
summoned the Bishops together,
as it may appeare by hys wordes,
toke it to be generall. For thus he
wryghteth to the councell, Cogi-
tantes non esse tutum absque vestra
sancta Synodo, & vbiue sanctarū
Ecclesiarum Præsulibus, huiusmo-
di quæstionem de fide renouari, ne
cessarium duximus vestram sancti-
tatem conuenire. These wordes
Sanctarum Ecclesiarum, quæ vibi-
que sunt, importe a generalitie of
al churches through the worlde.
Farther, ther was y^e Emperours

¶.ii. authority

The Replye of the
authoritie the Bishop of Romes
legate, whiche, as some me thinke
maketh vp all togeather, and o-
ther Bishops of all nations. And
how could such a councell not be
generall.

your doctours of Parryse, haue
concluded thus, Articulo, xxii.

Quod autem magistri nostri dicunt
de legitima congregacione, notans
dum est ad hæc, vt cōcilium legitime
congregetur, sufficere, quod so-
lemnitas & forma iuris solemniter
sit seruata. Quia si quis trahere vcl-
let hoc in disputationem, vtrū p̄z
lati, qui ibi sedent, habeant rectam
intentionem, & vtrum sint docti,
& vtrum habeant scientiam Sacra-
rum literarum, & animum obedi-
endi sanæ doctrinæ, eset processus
in infinitum. That is to say, wher-
as our doctoures speake of a law
full

Bishop of Sarum.

full councel, we must marke, that to this, that the cōcel be lawfully gathered, it shalbe sufficiēt that the solemnity, and fourme of law be solemnely obserued. For if we should moue question, whether þ Bishops that sit in councell, haue a godly meanyng, and whether they be learned, and whether they haue understandyng of the scriptures, and whether they mynd to submit them selues to sounde doctrine, then should we never haue done. Thus it is decreed by your doctoures, that neyther godly meaning, nor learning, nor know ledge of the **S**criptures, nor obe dience vnto sounde doctrine, is to be weyghed in the Bishops that rule the councell, but onely a cer taine solemnity, & fourme of law. **D**ioscorus, that was **P**resydente

The Replye of the

of the same councel, & his worde s
be reported in the councel of Chal
cedon, sayeth thus. Theodosius
confirmavit omnia quæ iudicata
sunt a sancta & vniuersali synodo
generali. Theodosius, sayeth he,
hath confirmed al sutchē thynges
as were determined by this vni-
uersall and generall councel.

Here ye see, it is called an vni-
uersall, and a generall councell.
And afterwarde in the same cou-
cell of Chalcedon, ye shall fynde
these wordes. Sanctissimæ, & Do-
mino amantissimæ, vniuersali Sy-
nodo congregata in Epheso metro-
poli. To the holy, beloued vnto þ
Lord, the vniuersal councell ga-
thered in the mother Citie of E-
phefus.

But if perhappes ye doubt of
these wordes, because the one was
Entiches

Bishop of Sarum.

Eutiches, the other was Diostorius, by whom they were spoken (howbeit notwithstanding they were heretiques, yet coulde they not lightly make an open lye in a matter that was so evident) then reade ye y olde father Liberatus, that was, Archidiaconus Carthaginensis, and liued vnder Vigilius Byshoppe of Rome, at the least a thousande yeares ago, and wryteth the very Story of this councelhys wordes be these. Fit Ephesi generale concilium, ad quod conuenerunt, Flavianus, & Eutiches, tanquam iudicandi. There is appointed, sa yeth he, at Ephesus a generall councell, in the whiche flavianus & Eutiches, made their appearance, as men standyng to be iudged. Nowe if ye wyll saye, that generale concilium, is not in

¶.iii. English

The Replye of the

Englishe a general councell, then
I woulde it myghte be put ouer
to some other courte. O mayster
doctoure, if ye mente nothing els
but trueth, ye woulde not doe, as
ye do.

Thus mutche haue I wrytten
in the Defence of youre doctoure
Pigghius, for that I saw hym ac-
cused of you without cause.

Sarum.

¶d of the councells holden of late
Ayeares at constance and Basile,
whereas Pope John, and Pope
Eugenius wer deposed, he saith plain-
ly, that they decreed both against reaso-
n and against nature, and againste all ex-
amples of antiquitie, and also agaynste
the worde of God. And yet bothe these
councells were called generall.

Cole.

Wherin

Bishop of Sarum.

VVherein doeth Piggius prove the coun-
cels of constance, and Basile, to haue er-
red? Marpe, beecause they decreed the generall
council to be aboue the Pope. If ye take these
two councels to haue erred in these poyntes, ye
are a greater Papyst, then I am. For I holde
herein rather wyth Gerson. I trowe thys be
one place that ye wroote not your selfe. Yet I
reken no errore proued in any generall coun-
cel by that ye haue yet sayed.

The Reply. Sarum.

Y^ES, I assure you, master Doe-
toure, I put in thys place, and
al the rest my selfe alone wythout
conference. And yet God be than-
ked, I can fynde nothyng in your
wrytinges but suche as any man
may sone geasse it came onely frō
your selfe alone. We take exceptiō
before wyth that I alleaged the
council of Basile, & set me wordes
that no such thing could be founde.
But now I see ye are better ad-
uyled. As touchyng Piggius, he
vsed

The Reply of the.

used his authoritie herein, as S.
Paul, to reproue them that deni-
ed the resurrection, used the autho-
rity of them that baptysed for the
dead, not for that he thought such
baptysme wel mynystred, but on-
ly for that it serued to his purpose
for I shewed you not what I
thought my selfe, but what Pyg-
ghijs, your great doctor, thought
and what ye your self must nedes
thynde, onlesse ye wyll pull down
your owne doctryne, and sette the
Pope hymselfe, and all hys adhe-
entes vpon your top.

But if ye take part with Gerso
as ye say ye doe, marke howe the
chiese pylter of your building be-
gynnes to shake.

If the Pope be head of þ church
as ye say, and the councell be but,
Ecclesia representativa, that is, a
resem-

Bishop of Sarum.

resemblāce of the churche, as your
Canonistes and schole men saye:
howe can it bee but the pōpe by
your own saying (whether Gersō
wyl or nyll) must nedes bee heade
of the councell: for he that is head
of the whole, must also be head of
the part: onlesse perhappes ye wil
say, the parte is greater then the
whole. Of these graūtes of yours
there foloweth cōsequently great
inconuenyence against your selfe.
ye say.

The pōpe is not a-
boue the councell.

Ergo. May some other man
saye, he is much lesse
aboue þ hole churche.

Agayne. The pōpe is not a-
boue the churche:
Ergo. He is not head of the
churche.

But all thys notwithstanding
ye

The Reply of the.

ye saye the councell is aboue the
pope. And yet ye know, that euer
now whatsoeuer is decreed in any
generall councell, there is euer-
more deuoluciō made to þ Pope
as vnto hym, that is thoughte to
be aboue the councell, and wyth-
out whom nothyng may be con-
cluded.

Haue ye forgotten, that Pope
Pius, and Pope Julius, of late
yeares commaunded there should
no appeale be made frō the Pope
to any councel?

Haue ye forgotten, that the last
general councel holden at Trident
concluded thus at the ende: Salua
semper in omnibus, sedis aposto-
licæ autoritate: as confessyng o-
penly, that they take the Pope to
be aboue the councel.

Haue ye forgotten, that youre
owne

Bishop of Sarum.

own doctoures say, Papa est fons
omnis iuris, the Pope is the foun-
tayne of all maner lawe. And Pa-
pa habet omnia iura in scrinio pcc-
toris sui, the Pope hath all lawe
vnder the secrete of hys breast.

Haue ye forgotten, what is
wyrten in the Popes owne De-
cralles? Extra, de electione, & es-
lecti potestate. Si totus mundus se-
tiet in aliquo contra Papam, vides
tur quod standum sit sententia Papæ.
If all the world shoulde geue
sentence in any matter agaynst
the Pope, it appeareth for al that,
we ought to stande to the determi-
nation of the Pope.

Haue ye forgotte, that is wri-
ten in your own councels? Papa a
nemine iudicatur, the Pope is iud-
ged of no man. And a iolly reason
ioyned to the same. Quia nō est dis-
cipulus

The Reply of the

cipulus supra magistrum sōz there
is no schoeler aboue hys master.

Haue ye forgotton, that, that is
wrytten in your Decres, Neque ab
Augusto, neque a regebus, neque a
toto clero, neque a populo, Iudex
iudicabitur. The iudge, that is to
say, the Pope, shalbe iudged, noz
ther by the Emperoure, nother by
kynges, noz by the whole cleargy
noz by the people.

And agayne, Aliorum homi-
num causas voluit Deus per homi-
nes terminare; sed huius sedis præsu-
lem, suo sine quæstione seruauit ar-
bitrio. Other mens causes God
would haue to be determined and
ruled by men. But the bishop of
thys See, out of all doubte, he re-
serued only to his own iudgement
And agayne, Facta subditorum iu-
dicantur a nobis, nostra autē a solo

Dco

Bishop of Sarum.

Deo, the doinges of our subiectes
are iudged by vs: but our doings
are iudged onely by God.

Haue ye forgotten, that youre
schole men saye, Papa habet ius in
frāgabile, de quo non licet disputare
The p̄ope hath a ryghte that no
man may wþtstande, of whiche
ryght no man may dispute.

Haue ye forgotten, that is w̄ritten
in your decretales. De trans-
latione episcopi, in the glose. Papa
naturam rerum immutat, substāti-
alia vnius rei applicando alteri: Et
de nullo potest facere aliquid: Et se-
tentiam, quæ nulla est, facit aliquam
Quia in his, quæ vult, ei est pro ra-
tione voluntas. Nec est qui illi di-
cat, cur ita facis. That is, he chan-
geth the nature of thynges, apply-
ing the substanciall partes of one
thing, to another: And of nothing
he

The Reply of the

he is able to make sumwhat. And
that þ is no sentence, he maketh a
good sentence. For in any thyng
that he wylleth, hys wil standeth
in steade of reason. And there is
no man, that may say unto hym,
why doest thou thus?

Haue ye forgotten, the wordes
of your own councels? Papa non
potest iudicare, the Pope can not
be iudged. And the same fortfied
with a good reason, oute of the
wordes of the Prophete Esay,
spake in the parson of God, Quia
scriptum est, Numquid gloriabitur
securis aduersus eum qui secat cum
ca: Shal the axe boaste hymselfe a-
gaynst hym that he weth with it?
Or haue ye forgotten, that Hosti-
ensis, your own doctoure wrygh-
teth? Papa est omnia & super om-
nia. The Pope is al, and aboue al
which

Bishop of Sarum.

whiche wordes S. Paule speakeþ only of Chryſt. So reverently the doctoures of your syde vſe godſ holy Scriptures.

Yet I passe by a great number of the lyke sentences to the ſame purpose. Thus ye ſee, if ye take part wyth Geron, a great many of your own frendes wyl fal oute with you, and ye wilbe in hazard to be called an heretique.

Ye ſe by thys, that the councell of Conſtance, and Basile, beeynge both general, as Piggius ſaieth decreed a falsehead, and were in errore, as ye your ſelue muſt nedes confeſſe, as well as Piggius if ye wil ſtand to your own doctrine. And therefore, Cardinalis Caetanus, one of your own ſyde, ſayeth, that both theſe councelles were afterwarde iuſtly abrogated.

The Replye of the

I thinke for þ they were thought
to haue decreed amysse. And so
both Gerson and ye, by the iudge-
ment of al your brethren, remaine
þyl in errore.

And when ye haue sought out
the bottome of yout learnyng, I
beleue it wylbe harde for you to
fynde any good suffycient cause,
why a generall councell may not
aswell be decreed, as a particuler.
for Chrysostes promyses. Ecce ego
vobiscum sum, and, vbi cunque duo
aut tres conuenerint in nomine
meo, ibi sum ego in medio illorum,
are made aswell to þ particuler
council, as to the general.

Howbeit, whether the council
may erre or no, ye know it auay-
leth you but little to stande great-
lye to the defence of councells in
these poyntes, onlesse ye had sum
council

Bishop of Sarum.

councell to make for you. But lyke as the Romaynes, in old tymes, worshypped theyr god Valcanus, with all godly honoure, yet woulde nevere bouchesafe to geue hym a chappel wythin their towne: euens so ye, as it appeareth can content your selfe to honoure the councels, and to haue them euer in mouthe, yet wyl ye not bouchesafe to take them neare to you, and to bee ordered by the. And therefore these wordes of yours, are onely of offyce, and of course, that the very countenaunce ye geue the matter, myght make your reader beleue, that ye haue all the councels of your syde, and we haue none.

But alas what reverence, or regarde, haue ye to the councels. The councell of Nice, appointed

D. ii. III. Pa-

The Replye of the

iii. Patriarches to rule the hole churche, eche of them wythin his precinctes of lyke authoryty. He haue broken thy s councell, and geuen al the whole authorytye to one alone. The councell holden at Elberis, decreed, that ther shold bee no kynde of Image, of any thyng that is worshyped, painted in the churche. He haue broke thy s councell, and sylled yorts churches ful of Images. The cou cel of Antioch, decreed, that suche as came into the churche, & heard the Scriptures read, and abstained from the communion, should be excommunicate fro the churche. He haue broken this councel, and nether do ye read the Scriptures in suche sorte as the people maye perceyue them, nor once exhorte them to the communyon. The councel

Bishop of Sarum.

councell of Chartage, commaun-
ded, there should nothyng be red
in the church, but only the Scrip-
tures of God. We haue broken
thys councel, and read sutchē Les-
gendes, and fableg, vnto the peo-
ple as ye your selfe knowe, were
manyfest and opē lyes. The cou-
cell of Rome vnder Pope Nyco-
las, commaundeth, that no man
be present at the masse of a p̄yst,
whom he knoweth vndoubtedly
to kepe a concubine, and that vn-
der the pain of excommunicatio,
yet he, whom ye woulde so sayne
haue to be taken for the head of
your churche, not onely hath bro-
ken thys councell, but also, for a
ceraine ordenary tribute to bee
perely paied, ḡeueth his p̄iestes
free lycence, and dispensacions
vnder hys great seale, openlye to

D. iij. kepe

The Replye of the
kepe concubines wythout control-
ment. And what nedē we mo ex-
amples? We make the councelles
weigh as ye wyl: when ye list, as
heany as golde, agayne, when ye
lyst, as lyght as fethers. Pope Ju-
lius, the seconde called a councell
at Roime, onely to ouerthrow the
council of Pisa. And the whole
ordeyn of S. Dominikes freers
cryed out shame vpon the coun-
cell of Basile, for þ the Bishoppes
there, had taken parte with the
Scotistes, agaynste the Thomi-
stes, touchyng originall synne in
oure Lady. The councell of Par-
tye was scofte at, and iesled oute
of all partes, and vntyll thygday
kepte of no parte. For oure Doc-
tours of Englande sayed, it had
no power to sayle ouer the See:
Egidius of Roime sayeth, it was
to

Bishop of Sarum.

so heany to clime ouer the Alpes.
Thus mutche, for that ye see me
to stande so earnestly to the de-
fence of counclgs, hauing in these
poyntes not one coucel to alledge
for your selfe.

Sarum.

YC preesse me soze, that if I wryte
you not a boke of my proues, it
wylbe thought I do it, *conscientia
imbecilitatis*. By like ye haue for-
gotten, why ye withal your compaynes
not long sence refused to enter into dis-
putacion wth vs at westminster. Doubt-
les the greatest part thoughte it was,
as it was in dede, *conscientia imbecillitas
suis*. And what thynke ye is there nowe
thought in you, that beyng so often re-
quired, yet cannot be wonne to bryng
so mucht as one poore sentence in your
owne defence? I haue before alledged a
sewe reasons of my part, which, by or-
der of disputacion, I was not bounds
to do. Now let the worlde iudge, whe-

D. iiiii. ther

The Replye of the
ther of vs both fyleth conference.

Cole.

I haue answered to thys already. What order
of disputacions dischargeth you of proufe.

Yet remembre, I came not to dispute, but to
be taught.

The Reply. Sarum.

YE haue answered me by say-
ing nothyng, whiche I thinke
ye would not haue done, if ye had
had any thyng els to aunswere.
from proufe in thys matter I am
sufficiently discharged, by the law
of impossibility. For, as ye sayed,
openly at westminster (and once
agayne I put you in remembrance
of the same, because it is your own
law) it is impossible to proue a ne-
gative. All your helpe is in the
shadow and pretence of learning
wherby it appeareth well ye fyle
displi-

Bishop of Sarum.

Disputacion. ye were best to get
some better cloke to hyde you vn-
der, for these be but sygge leaues,
and couer not your shaine.

Sarum.

I proteste beefore God, bryng me but
one sufficient sentence or authority,
in the matters I haue required, and
afterwarde I wyll gently, and quy-
etly, conferre with you farther at your
pleasure. Wherefore forasmuch as it is
Gods cause, if ye meane simply, deale
simply, betraye not youre ryghte, if ye
may saue it by speakyng one worde.

¶ Cole.

If ye refuse to enstruete me, balesse I bringe
I some proue of my part, ye bid me to my coste.
Ye byd me to a feast, where, while I shoulde
take on me to proue youre doctrine naught, I
were lyke to forfeite my recognisance, whiche ye
guilefully allure me vnto.

The Reply Sarum.

¶

The Reply of the

Y^E chyde your selfe vnder yowr
Recognisaunce, and thynkeye
Walke inuisible, as the Oystiche,
Wher he hath once couched his
head vnder a litle bough, though
the rest of his bodi whiche is great
and large stande open and vncov-
ered yet he thinketh no man can
espye hym. Although ye bee san-
ded, & set a grounde, yet ye kepe
up the sayle still, as if ye had wa-
ter at your wyll.

Ye say, ye may not dispute, lest
ye shoulde forfeite your recogni-
saunce. I would wylshe you to re-
member your selfe, and to let the
people understande the trueth. Ye
knowe ye are not bounde in Re-
cognisaunce for disputyng wylth
any man, but for that beeyng re-
quyred to dysputacyons by the
Quenes most honourable councell
and

Bishop of Sarum.

and the place appoynted, & greate
and worthy audyence assembled
to the same, ye gaue ouer, as ye
knowe, vpon the sudden, & woulde
not dispute at al. And therfore for
your Disobedyence, and contempt
ye were bounde in recognisance.

But I praye you, were ye thus
bounde in Quene Maryes tyme
to, as wel as now? Or if ye were
not bounde, howhappened it that
ye never durst alledge one auncy-
ent doctoure in these matters all
that whyle?

Remember your own wordes
We sayed a little before, that ye
brought more then we were able
to answeare, notwithstanding it
were, as ye sayd, nor Scriptures
nor councels, nor doctoures. And
farther, I pray you, were all the
rest of the doctoures of your syde.

Pigghius,

The Reply of the.

Pigglius, Eckius, Hosinasterus
Bunderius &c. bounde in Recog-
nisaunce as well as ye? Or if they
were not bounde, why were they
so deinty of their doctoures, that
in these matters they could never
bouchsauet to alleage one. Looks
better vpon your Recognisaunce,
I cannot beleue ye shoulde bee so
free to scufe and to scorne, more
then eyther diuinitye, or good hu-
manitie woulde beare wythall,
and onely be forbydden to do that
thyng, which of al good reason, ye
ought most to do. Or þ þe shoulde
be restrained from the alleagynge
of S. Augustyne, S. Hierome S.
Ambrose S. Chrysostome S. Ba-
sile. &c. and haue a priuledge only
to alleage Aristotle, Horace, the
Decrees, the Decretals, the Glose,
Gerson, Dyiedo, Royarde, & Tap-
pet

Bishop of Sarum.

per, sutch men as I never coulde
haue thought had been canonized
and allowed for doctoures of the
church. Augustus Cesar on a time
as he was passing through Rome
and sawe certayne straunge wo-
men lullyng apes, and whelpes in
theyz armes, what, sayed he, haue
the women of these countries none
other chyldren? So may I say vnto
you, that make so much of Ger-
son, Driedo, Royard, and Tapper
haue the learned men of your side
none other doctoures? for alas,
these that ye alleage are scarcelye
worthy to bee allowed amongest
the blacke garde. Hilarius sayeth
vnto the Arrians, Cedo aliud Eu-
gelium, shewe me some other gos-
pel, for thys that ye bryng, helpeth
you not. Euen so wyl I say to you
Cedo alias doctores, shewe me som
other

The Reply of the.

other doctoures, for these that ye
bryng ar not worthy the hearyng
I hoped ye woulde haue come in
wyth sum fresher bande. It must
nedes be sumyserable cause, that
can synde no better Patrones to
cleave vnto. I knowe it was not
for lacke of good wyl of your part
ye woulde haue broughte other
doctoures, if ye could haue found
them.

¶ Sarum.

The people muste nedes thinke
somewhat of youre silence, and
mistrust youre doctrine, if it shall
appeare to haue no manner of
grounde, neyther of the counsels, nor of
the doctoures, nor of the **S**criptures,
nor any one allowed example of the
Primitiue churche, to stande vpō. And
so your systene hundred yeares, wyth þ
consent of antiquitie, and generallite,
shal come to nothyng.

Cole.

Bishop of Sarum.

¶ Cole.

God wote, I passe little in these matters what the poore sely soules deeme of my doynges. Wherin ye haue no cause to complainte syth they be edifyed towardes you. Wyle men I doubt not, for, whatt cause I haue to doe, as I do.

The Reply. Sarum.

Now God wote, the are the poore sely soules little behol- den to you, that haue been so long and so worshypfully main tained by þs sweat of their browes and now seyng them, as ye saye, deceyued, and veryshe before your eyes, ye can holde your peace and let al alone. **S. Paule saied, Quis infirmatur, & ego non infirmor: quis offenditur, & ego non yror:** Cupio Anathema esse a Christo, pro fratribus meis. And so woulde ye say to, if ye were so sure of the matter

The Reply of the
matter, as S. Paule was, or if he
had the spirite of S. Paule.

Wise men, ye say, know that ye
haue iuste cause to doe, as ye doe.
Doubtlesse: for he that can finde
nothyng to say, hath a reasonable
cause to holde his peace. And yet
I thynke, a meane wise man may
see, that by the vertue of your re-
cognisaunce ye myght as well haue
alleaged S. Augustyne, and S.
Hierome, as Royarde, and Tapp-
per. But ye knowe, the matter is
sutch, that if ye once cum to allea-
gations, whatsoeuer ye say, it wil
be the worse. As for my parte, so
that both the wyse, & the vnwyse
may see your errores, and howe
little ye haue to say for youre selfe
I passe not greatlye whether ye
confesse the same by speakyng, or
by holdynge youre peace. For,
qui

Bishop of Sarum.

qui tacet consentire videtur, as ye
your selfe are wont to say.

¶ master doctoure, deale sim-
ply in gods causes, and say ye haue
doctoures, when ye haue them in
dede and when ye haue them not
neuer laye the faulte in youre Re-
cognisaunce.

Sarum.

Wher ye say, I am not altogether
wythoute enemys. I assure you,
whosoever he be y is enemy unto me
I for my part, am enemy unto no man
but onely wythe that gods trueth may
be knowen of all men. But he that is
enemy unto me, in this behalfe, I feare
me is enemy unto sum other, whom he
would be loth to name,

¶ Cole.

YE would beare folke in hande that they
that agree not in doctryne wryth you, are
not the Quenes frendes, whiche ye gather
by yourc owne syde in Quene, maryes raygne.

P.1. Wuk

The Replye of the

But I never brake amitie with any manne for
dissent in religion, I kepe styll my olde frendes,
be their religion good or bad.

The Reply. Sarum.

TO the first part therof, I wyl
not saye so mutche as I were
able. God sone confounde al them
that be, or shalbe other wise. If ye
loue your frendes, not wythstan-
ding their religion, ye are more
charitable then some of your bre-
thren. For ye remember how vn-
frendely some of you haue vsed
theyz frendes, onely for dyssent in
religion, onlesse perhaps ye wil say
ye imprysone d them, and burnte
them, euен for very loue.

Sarum.

YC suppressed, ye say, your fyfth let-
ters, for that they were to solwe.
That had benne all one to me, for
solwe

Bishop of Sarum.

fewre wordes are not yngough to quenze
the trueth.

Howbeit, to my kneswledge, I gaue
you no yll wordes to encrease that hu-
moure. But if ye stryue styll agaynsse
nature, as ye say ye haue done nowe, &
conquerre the rest of your affections to,
I doubt not but we shall sone agree.

¶ Cole.

AThough myne affection only, caused me
to dissent from you in religion. Which ar-
gument may serue you well in Rhetorique
but no where els I wene.

The Reply. Sarum.

When ye shal bryng me a-
ny sutch authoritie as I
haue requyred of you,
wherfore ye should dissent frō vs
in these pointes, then wil I graūt
ye dissent not only for affectyō. If
ye be able to bring nothig, I trust
ye wyl pardō me to say, as I say.

P.ii. Chys

The Replye of the

This argumemente, ye saye, woulde serue me in Rhetorique, and no where els. Thus ye wryghte to make youre reader beleue (as ye haue reported in places) that the grounde of my **H**ermons is rhetorique, and not diuinitie. Wherein ye were sumwhat to blame for your so lyght credite. For if ye had heard me youre selfe, as ye neuert did, I thynke ye myght haue hard sumwhat els the Rhetorique. But it appeareth ye hunt very narowly for faultes, that accompte learning for a faulte. If I wer skylfull in Rhetorique, as ye woulde haue me appeare, onely to discreite me with the people, yet can I not vnderstande wherefore that thyng shold be so faultie in me, that was sumentimes commenda-
ble in **S**. **A**ugustyne, in **S**. **C**hrysto me

Bishop of Sarum.

sostome, in S. Hierome, in Arno-
bius, in Lactantius, in Cypriane,
in Tertulliane, & in many other
olde godly fathers, for all these, as
ye know, were great Rhetoriciās.
But as in the boke of the kynges
the Assyrians, when they were
ouerthowen by the Jewes, cried
out, Dii mōtium sunt dī illorum,
the gods of the hyls, be their gods
as though Siluanus, or Pan, or
faunus, had cōquered them, and
not the true lyuyng God of Isra-
ell: Euen so ye at thys tyme, after
ye see your selfe scattered, and put
to syght, cry out, it is Rhetorique
and eloquence, that hath ouertho-
wen you, and not the force of the
gospellof Jesus Chryſt.

Likewise, was Porphyrius wōt
to say that S. Paule perswaded
so farre, and won so many to the
p.iii. fayth

The Repleye of the
fayth of Christ, not for that he had
any trueth of his side, but only for
that wþþ hys eloquence, and oþ
ther subtiltie, he was able to ab
use the simplicitie of the people.
But, alas, smal Rhetorique wold
suffice to shew howe little ye haue
of youre syde to alleage for yowre
selfe.

Sarum.

Here I leue, puttig you eststones
in remembraunce, that beinge so
oft, & so openly desired to shew
forth one Scripture, or one al
lowed example of þ þrimatiue church,
or one olde doctoure, or one aunciente
rouncel, in the matters before named,
yet hetherto ye haue kepte backe and
brought noþyng. And that if ye stande
so styll, it may well be thought ye doe
it, *conscientia imbecillitatis.* For that ther
was noþyng to be broughte.

Cole.

This

Bishop of Sarum.

This place is aboue answered.

The Reply, Sarum.

Doubtles, by saying nothyng,
as all the rest.

Cole.

Now sozasmuch as ye make thys a great
foundacion agaynst vs, that we barre
from the P^rimitiue Churche, and ther
fore make simple soules a wene that we
were in the wronge side, here, I praye
you, shewe me youre opinion, whethir we are
bounde to do all thynges whiche we fynde, by suffi-
cient authoritie, were in vs in the P^rimitiue
Churche.

And because ye shall not bee herein squemishe,
I shall here my scise begin to shewe you mine.
I am of the opinion that the councell of const^{ance}
was in this matter. I thinke it an errore, I
am bound to do as the P^rimitiue Church dyd.
Where the church customably useth the contra-
ry, I reken an example, and no bondē.

I deny not, but these examples were to be fol-
lowed, and not to be broken at every mans wyl,
and pleasure, vntyll by commen assent other or-
der were taken.

But if ye seke olde wryters, and find me that
the church this sixe hundred yeares obserued not
many thinges whiche were practysed, and accōp-
led for good, holesome, and holy, in the P^rimiti-

The Replye of the

churche, and thereby deme vs in errore, this were a wrong iudgement. For the churche of Chyſt, hath hym chydehode, his manhode, & his hoare heares: and as to one man that is mete to hym in one age, is not mete for hym in another: So, were many thynges requisite and necessary in the Primitiue churche, which in oure dayes, were like to do more harme then good. This is no new devised phantasye, but vttered 100. yeares ago by S Ambrose, wythoute reproche. I shewed you and read you the place at Westminſter, as ye may remember, and it were so long to make rehearsal of hyms wordes here. We might by takyng contrary opinion hrcin, be led to thynke we ought to receiue the Sacrament cuernore after supper, and not fastyng. But S. Augustyne sayeth, that Chyſt leaſte this to his churche, to take order howe, and in what ſort the Sacramentes ſhould bee receiued and uſed. Wherin he sayeth, it is a maruelous iſolent kynde of madnes to miſlike that, which is receiued in the churche, where the cuſtome is not agaynſt any commaundement in Scripture. S. Peter, cauſed (as Damasus sayeth) a commaundement that no woman ſhould come barefaced to the churche, S. Clemente, tooke order, that the Clergy ſhould haue all thynges in common, and ſo lyue together: as in the late reformed order of S. Benets monkes, doeth moſte godly appeare. And not many yeares ſince, the ſame order in all Cathedrall Churches was obſerued. Yet I wene it were an errore to holde of necessitie it ſhould be ſo ſtill. Or to ſaye, the churche were in an errore, becauſe it hath ſuffered

Bishop of Sarum.

lered a contrary custome to crepe in.

Then, if the custome of the church may breake that was in the P̄imitiue church commaunded it is leſſe offence to leaue vndone, that was at the beginning practised, and no commaundement geuen for other to folowe the ſame.

Thus muche I thought to put you in reme
braunce of, for ſuſh matters as ye touche in. i.
7. 42. 43. numbers.

The Reply Sarum.

In the conclusion ye take greate
aduaantage to anſwere manye
thynges in one. Wherein youre
words, because they came flowing
downe in aboundaunce lyke a
ſtreame, they carued awaie a
great deale of ſlime and baggage
wyth them.

First where ye graunte that ye
of your syde haue varyed, and doe
yet vary, from the custome of the
P̄imitiue churche, I cannot but
commende your playnenes therin
in telling the trueth.

But

The Reply of the.

But where then is your antiquitie becum? where be your ancient doctoures? where be the fiftene hundred yeares, that ye haue so mucht talked of? If ye woulde graunt the same in the pulpit openly before y people, that we require the vse and order of the Primitiue churche, and that ye of your partie maintayne youre priuate masse, your supremacie, your unkno- wen prayers, and the most parte of your religion, contrary to the same: that oure doctryne is olde, & that yours is new. If ye woulde but graunt thys simply, & plainly before the people, we woulde de- sper no more at your handes.

But ye say further, that the ex- amples of the Apostles, and doc- tiores, bind you not: that in their tyme the church was but an infat- and

Bishop of Sarum.

and that many thynges that were
good for her in that age, woulde
be hurtful to her in thys age. And
thereto, notwithstanding your re-
cognisaunce, ye alledge S. Augu-
stine, and S. Ambrose, wherin I
haue cause sumwhat to marueile
at your doinges, that nowe can so
frackely bryng in your doctoures
to so small pourpose, and afore in
matters of weight, touchyng the
greatest part of the contencyon þ
standeth betwene vs, durste not
once name one doctoure for feare
of your Recognisaunce. At the last
ye coclude, that it were an errour
to say, we are bounde of necessity,
to folowe the vse of the þrimitiue
churche.

To make you a full and a cleare
answere hereunto, I must nedes
use this distinction. There were
sime

The Reply of the.

sum orders in þ þrimitiue church
commaunded by God, and sum o-
ther were deuysed by men, for the
better trayning of þ people. Such
orders as were commaunded by
God, may not be changed in any
case, only because God commaun-
ded thē. for as God is euerlasting
so is hys worde and commaunde-
ment euerlastyng.

Of the other syde, sutch orders
as haue ben deuysed by men, may
be broken, vpon sum good conside-
ration, onelye because they were
men that deuysed thē. for as me
them selfe be mortall, so all they
wisedomes and inuentionis be but
mortall. As that the communyon
should be vsed in the mornynge, or
at nyght. That women shoulde
come to the church either couered
or open faced, wherin ye saye. S.
Peter

Bishop of Sarum.

Peter toke order. That the ministers goods shoulde be all in common, or otherwyse. &c. These and other lyke, were thynges appointed and ordered by men, and therfore were neuer vsed in all places of one sorte. But as they were brought in by men, so myghte they be dissolved and broken by men. In these thynges, I graunte, the examples of the doctoures, or Apostles, bynde vs not. In these thynges it were an errore to say we are bounde of necessitie, to follow the vse of þ Primitiue church. These and other lyke thynges they be, that S. Ambrose speaketh of, whom ye at westminster alledged in the case ye the entreated of, directly makyng agaynst youre selfe. And we, whē we heard you name hym first, marueiled much what

The Reply of the

what ye intent to medle with him
aboue al others. for as touching
the commen prayers to be had in
a straunge tongue, (which matter
we had then in hand) S. Ambrose
semeth of purpose to cōtrolle both
you and your brethren, in manner
one whole chapter through wry-
tyng vpon the. xiii. chapter of the
first to the Corinthians. And far-
ther, the examples that he vseth,
in the place, where ye alledged
hym, are these. That the deacon,
in the Primitiue churche, vſed to
preache, and in hys tyme preached
not: and that women in the Primi-
tive churche, vſed to baptyſe, &
in his tyme baptyſed not: and that
in the Primitiue churche, the Sa-
crament of Baptisme was myn-
ſtred at all tymes indifferentlye,
without difference of dayes, and
that

Bishop of Sarum.

that in his tyme it was ministered
onely vpon certayne dayes.

And yet in your church, contra
rye to the order of S. Ambrose,
both women baptise, and deacōs
preache, and chyldren are bapty-
sed euery day wythout difference
of tyme.

Thus ye would seme to solo we
S. Ambrose, and yet alledge hym
in sutchē places, where your selfe
moste of all varye from hym. But
perhaps your mynde was occupi-
ed, or ye had not then leysure to
marke hym better.

Hethereto, I thynke, we agree,
that touching such things as haue
been ordeyned by men, we are not
bounde of necessity to the order of
the Primitiue churche.

But of the other parte, I saye,
that sutchē thynges as God hath
com-

The Reply of the

maunded precisely by hys woorde,
maye never bee broken by any cu-
stome, or consente. And sutch bee
the thynges that we now require
at youre handes, not deuysed by
men, but commaunded by God to
last for euer. Unless ye wil happe-
ly say, as Montanus did, that god
hath reuealed both mo thynges, &
also better thyngs vnto you, then
euer he did vnto hys Apostles: or
els, as Manicheus saied, that the
Apostles lawe nothyng, but onely
in speculo, & in ænigmate: or as
your doctoure **Silvester Prierias**
sayth, Indulgētiax nō habent autho-
ritatē ex verbo dei, sed habēt autho-
ritatem ab Ecclesia Romana, quia
maior est, **Parados**, sayth he, haue
no grounde of god's word, but they
haue their grounde of the church of
Rome, which is a gret deale moxe.

The

Bishop of Sarum.

The cup whrych ye haue taken fr̄ the people, is not a ceremony, but a part of the Sacrament. And as good right as ye had to take that part away, so good ryght had ye to take away also the other, and so to leauē the people nothyng at al. And therfore þ old father Gelasius, sayth, aut integra percipiāt, aut ab integris arceantur, either let the receive the hole Sacrament, that is to say, vnder both kindes, or elg let the be put fr̄ þ hole. By which words of the old doctour Gelasius, it may appeare, þ onlesse both partes of the Sacramēt be received together, the Sacramente is mangled, and not whole.

Agayn, to pray in such a tougue as the people may vnderstande, & therby be edifyed, is not a ceremony to be changed at mans plea-

Q. i. sure,

The Replye of the

sure, but the commaundement of
God, for Paul, whē he had spokē
long therof, concludeth at the end
Si quis est Propheta, aut spiritualis
sciat, quod quæ scribo, domini sunt
præcepta. If any mā be a Prophet
or spiritual, let hym well knowe, y
the thynges that I wryte, are the
commaundements of God. Prai-
er in the bulgare, & knowē tōgue.
S. Paule sayeth, is the commā-
dement of God, and not an order
taken by man.

Again, for any one man to take
upon hym to be vniuersal Byshop
of the hole churche, S. Gregorze
sayeth it is both agaynst the gos-
pel of Chryſt, and also agaynst the
olde canons, and auncient orders
of the church, his words be these.
Quis est iste, qui contra Statuta E-
uangelica, contra Canonū decreta,
nouum

Bishop of Sarum.

nouū sibi nomē usurpare præsumit
what man is this that taketh vpō
hym thy new fāgled name, to be
called the vniuersal Bishop of the
hole church, contrary to the lawes
of the gospel, & contrary to the de-
crees of the Canons. And farther
he sayeth, Consentire in hoc nomē
est fidem amittere. To agree unto
thy name, is to goe frō the fayth.
These thyngs, and other lyke, be-
cause they haue their foundacyon
in gods word, may not be chaun-
ged by any order of þ churche. For
the church, as she is Ladye of her
own lawes: so is she but a hande-
mayde, to the lawes of Chyſt.

But here would I faine knowe
what smatterer taughte you to
frame thy argument?

The churche hath power to
breake sum orders.

Q.ii.

Ergo.

The Replye of the
Ergo. She hath power to breke
all orders, where, and
when she lyseth.

As perfite a Logicio as ye make
your self, yet here ye haue made a
Sophistication, A secundum quid
ad simpliciter. Which, as ye know
in Logique is a foule errore in
reasonyng.

But it is a wrold, to cōsider the
reasō ye vse to proue your purpose
withal. For ye say the Churche in
Chyistes, and the Apostles tyme,
was but an infant, but now she is
well stryken in age, therfore she
muste be otherwyse dieted nowe,
thē she was then. This is not the
handsomest cōparysō that I haue
heard of. For I never had before
now, that Chyſt & hys Apostles,
wer called infantes. Or that euer
any man before nowe toke vpon
hym

Bishop of Sarum.

hym to set thē to schole. Esay saith
that Chyſt shold be, pater futuri ſæ
culi, þ is, the father of the world to
cū, which is the tyme of þ gospel.
And S. Hieroine, in your own de
crees, calleth the Apostles, patres
that is, not infāts, but the fathers
of þ church. And I beleue, though
ye woulde ſtudy & labore for it, yet
would it be very hard for you, ey-
ther to fynd out any good substā-
tial reaſō, wherfore ye w̄ your bre
thren ought to be calleð þ fathers
of gods church, or Chyſt and hys
apostles ought to be calleſ babes.
Dȳ ye wuld indifferētly compare
the one w̄ the other. Ye ſhould fynd,
that as lyke as ye & your Bishops
are to the Apostles, ſo lyke is your
church to the Apostles churche.

But if I wuld graūt you your
comparyon, that Chyſt and hys

Q. iii. Apo-

The Replye of the

Apostles are vnto you, as childe
to old fatherly me, yet how could
ye make thys argument good by
al your Logique?

The churche is nowe
becum old and aun-
cyente.

Ergo. The people muste praye
in a straunge langu-
age, they knowe not
what.

Or thys. The church is old.
Ergo. The people must re-
ceyue þ Sacramete
but vnder one kind.

Or thys. The churche is olde.
Ergo. The people maye not
be exhorted to þ ho-
ly communion, but
only cōtent the selfe
w a priuate masse.

If these argumentes seeme to be
good

Bishop of Sarum.

good in law, yet I assure you thet
semme to me very weake, eyther in
Logique, or in divinity. Howbeit
of suche reasons ye haue stoare y-
nough, as I were able to shewe
you at large, if nedē so required.
As where ye say.

Quæ sunt potestates, a Deo
ordinatae sūt. The powers
that be ar ordred by god. Extra. de Ma-
ioritate, & ob-
edientia. Ca-
pit vnam
Ergo. The Pope is aboue the Sanctam.
Emperoure.

Spiritualis, anemine iudi-
catur. The man that is ru-
led by gods sprite, is iud-
ged of no man.

Ergo. No man may iudge the
Pope.

Sancti estote, qnoniā ego *Innocentius.*
sanctus sum. Be you holy, *distint. 82. p1*
for I am holy, sayeth the *posuisti.*
Lord.

¶.iii. Ergo.

The Replye of the

Ergo.

No maryed man maye
be a Pryest.

Roffensie.

Chryſt ſayed vnto Peſter, Soluc pro me, & tc, pay the tribute money for me and thee.

Ergo.

The Pope is head of þ churche.

Durandus.

Ecclesiasticus sayeth, In medio Ecclesiæ apperuit os ſuum. He opened hys mouth in the midſt of the congregacyon.

Ergo.

The Pryest muſt turne rounde at the middest of the aulter.

Cocilium Ni-
emum ſecun-
dum ſub. Irene

Fecit Deus hominem ad imaginem & ſimilitudinē ſuam. God made man to the Image and likenes of hymſelfe.

Ergo.

There muſt be Images in

Bishop of Sarum.

in the churche.

Concilium

Papa iuratur in fidem A *Basi. sub*
postolicam. The Pope is *Eugenio*
sworne to the Apostles
sayth.

Ergo.

The church cānot erre

Non est discipulus su^s *Concilium*
pra magistrum. There is *Rom. sub*
no scholar aboue hys ma- *Silvestro*
ster.

Ergo.

No man maye iudge the
Pope.

Papa est dominus omni-
um Beneficiorum. The *The Ca-*
Pope is Lord of al Bene-
fices. *nonistes.*

Ergo.

He cannot commit Si-
mony, though he would.

Domini est terra, & ples-
nitudo cius. The earth is *Durādus*
the Lordes, and the ful-
nes therof.

The

The Reply of the.

Ergo. The communion cake
must be rounde.

Eckius.

Omnis spiritus laudet do-
minū. Let al sprites praise
the Lord.

Ergo. Ye muste haue Organs
in the churche.

D. Cole
at westla-
mister.

Lac vobis potū dedi. Or
Ignorantia est mater pieta-
tis. I gaue you mylke to
drynke, or Ignoraunce, is
the mother of deuocyon.

Ergo. The people muste make
their prayers in a strāge
tonge.

Logique was good cheape, whē
thele argumentes were allowed.
But these and a greate many o-
thers, as good as these, haue been
made of your syde, as ye know.
But iudge ye whether they seme
to you to be of such warrant, that
vþð

Bishop of Sarum.

Upon the syghte of them, we maye
safely breake the commaundementes
of God, or no.

Very loth I was so mutche to
open the weakenes of your syde.
But forasmutche as ye wryghte
that mayster Caluins and master
Bucers reasons be sutch, as none,
but yonge folke and children wil
be moued wyth the : youre impo-
tunitye herein hath caused me to
do otherwyse the I would. Ther-
fore out of a great nomber of lyke
argumentes of yours, I haue lai-
ed forth a few. And I beleue, ne-
ther chylde, nor yonge bodye, nor
your selfe wylbe greatly moued
wyth them.

Whare ye say these thyngs may
not be broken by any pryuate au-
thoritate, but onely by a generall
consente : Thys is but a dilatorie
plee

The Reply of the.

plee to defraude your aduersarie. We know all the Prynces of chrestendom are not so sone broughte together. In the mene while perhaps ye wyll saye to your selfe, as ye knowe who sayeth, Interea si aliquid spero. But forasmuche as ye geue sutch credyte to a general consente I would faine learne at your hande, wherre thys custome of yours fyoste began, or by what consent it was euer allowed.

Steuen Gardinet in hys boke of þ deuels Sophistrie, touching the communion vnder one kind, ymagyneth that first suni good deuote bodye, for reverence he had to the Sacramente, thought hym selfe not worthy to receiue the cup and so absteyned. And then folowed another, and so another, and after another, and so at lengthe it became,

Bishop of Sarum.

became, as he sayeth, a generall
consente.

Thus he ymagined only vpon
hys own geasse. For ther was ne-
uer any man that so wrote before
him. Neither was he able to shew
nor whence, nor where this custome
first began, nor how farre it went
abroade. But if any one man be-
gan it firste, and so another, why
did not the Priestes and Bishops
then speake agaynst it? Why dyd
they suffer one singulare man, on-
ly vpon a singulare phāsy to breake
the generall order, that was geue
by Chrysostom, & obserued by generall
consente through the hole church?
If it had ben stayed at the fyre in
one, it had never past afterwarde
to so many. If it be a wickednesse
as ye say, for one man of hys own
wayne phansye to alter the ge-
nerall

The Reply of the
nerall order of the whole churche? then ye see, euен by Steuen Gar-
dyners confessyon, that your gene-
rall consente, whereunto ye leene
so much, proceded at the fist only
of wyckednes: And beging so, ye
remember ye haue a rule in youre
owne lawe. Quæ a principio male
inchoata fuit institutio, temporis
tractu non conualefecit, that is, the
thyng that was naught at the be-
gynnyng, cannot bee made good,
by processe of tyme.

¶ master doctoure, let vs laye
asyde all selse wyll and contentiō
and haue recourse onely vnto the
truethe, that God hath reueyled to
vs in hys holy worde. For therby
shal ye be able to knowe whether
the churche doe ryght, or no. And
thereby shal ye be able to reforme
her, if she happen to do amisse. For
it

Bishop of Sarum.

it is possible the churche may erre
but it is not possible the Scryp-
tures may er. And þy Scriptures
of God, haue authority to reforme
the churche, but I never hearde
that the churche hath authoritye
to reforme the Scriptures.

Thus Chryste reformed the er-
roures of the churche in hys tyme
broughte in by the Scrybes and
Pharisees, and sayed vnto them,
Scriptum est. Thus. S. Paule re-
formed the Corinthias for misu-
sing the holy communyon in his
tyme, and tolde them. Quod acce-
pi a Domino, hoc tradidi vobis, I
delyuered you that thyng, that I
receyued of the Lorde. Thus the
olde father Irenacus, to staye the
errores of his time, bad the par-
ties haue a recourse to the moste
auncient churches. from whence
religion

The Reply of the
religion sprang fyſt. Thus sayeth
Tertullian, to redreſſe þ errores
of hys tyme. Hoc contra omnes Hæ
reticos præiudicat id esse verū, quod
cunque primum: id esse adulterum,
quodcūque posterius. This saying
sayeth he preuayleth agaynſte all
heretyques, that the thyngē that
was firſt ordeyned, is to be taken
for true, and whatſoever was de-
uised afterwarde, is to bee taken
for false.

Thus ſayeth S. Hierome, of
the abuſes of hys tyme. Quæ abſ-
que testimonio ſcripturarum, quaſi
tradita ab Apostolis aſſeruntur, per-
cutiuntur mallo verbi Dei. The
thynges that are fathereſd vppon
the Apostles, and haue no testimo-
ny of the ſcriptures, are beaten
down with the hāmoure of godſ
worde.

Thus

Bishop of Sarum.

Thus sayeth S Cipriā, to stay
the schismes and sectes of his time
Hinc Schismata oriuntur, quia ca-
put non queritur, & ad fontem non
reditur, & cælestis magistri præcep-
ta non obseruantur. Hereof spryng-
Schismes and diuisions, for that
we haue no recourse to the fyſte
inſtitucion, and go not backward
to the ſpryng, and kepe not the cō-
maundementes of the heauenlye
maſter.

Thus sayeth S. Auguſtyn, to
refourme the erroreſ of his time
Ne audiatur, hoc ego dico, hoc tu
dicis: ſed haec dicit Dominus. Ibi
queratur Ecclesia. Let not theſe
woſds be heard betwene vs, thus
ſaye I, or thus ſaye ye, but thus
ſayeth the Lorde. And there lette
vs ſeke for the churche of God.

Thus ſayeth S Ciprian. Si ad
R. i. diuinæ

The Reply of the

diuinæ traditionis caput, & origi-
nem reuertaris, cessat omnis error
humanus. If ye wyl retourne to
the head, and beginnyng of Gods
ordynaunce, all errores of man
wyl sone geue place.

Theodosius, the Emperoure,
pronounceþ that they onelye are
to be taken for Catholyke, that fo-
lowe the doctrine that Peter de-
lyuered at the fyſte to the church
of Rome, and so examyned he the
matter by the originall.

Wherfore it standeth you now
þpon, to proue that your þryuate
masse, your communio vnder one
kynde, your prayers in an unkno-
wen tongue, and yourre Supre-
macye, was delyuered at the fyſt
by Peter to the churche of Rome,
or els to cōfesse, that these thinges
be not Catholique.

CO

Bishop of Sarum.

To conclude, lyke as the er-
toures of the clock be reueyled by
the constant course of the Sonne,
euen so the errores of the church
are reueiled by the euerlastyng &
infallible worde of God.

But to say, as sum of you haue
sayed, the churche is the only rule
of oure sayth, and what soever
God sayeth in hys worde, she can
never erre, is as mutche as if a
man woulde saye, howe soever
the Sonne go, yet the clock must
nedes go true. for gods trueth is
an euerlastinge trueth, and han-
geth not vpon the pleasure or de-
terminacion of men: but beeynge
once true, is true for ever. God o-
pen the eies of our hartes, that we
maye see it, and reioyce in it, that
the trueth may delyuer vs.

Thus much I thought it good

R. ii. to

The Replie of the

to saye to yours letters, before my
Departure hence, not for that I
knewe precisely they were yours,
but onely because they bare your
name. If ye thynke I haue beene
sumwhat long, specially your ans
were sbeing so shorte, ye shall re-
member, that a lyttle poyson re-
quireth oft tyme a great deale of
Triacle.

Here once agayne I conclude
as before, putting you in remem-
braunce, that thys longe I haue
desyred you to bryng forth sum
suffycyente authorytye, for proufe
of youre partie, and yet hetherto
can obteyn nothing. which thing
I muste nedes nowe pronounce,
symplye and playnelye, because it
is true, wþþouþ, if, or, and, ye do
Cōscientia imbecillitatis, because
as ye knowe, there is noþyng

Bishop of Sarum.

to be broughte. All these thynges
consydered, if I myghte be so bold
with you, I would say frend-
ly to you, as S. Augustine
sayth to S. Hietome,
Arripe seueritatem
Christianam, &
cane palino-
diam.

R. iii.

18. Maye. 1560.
John, Sarum.

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